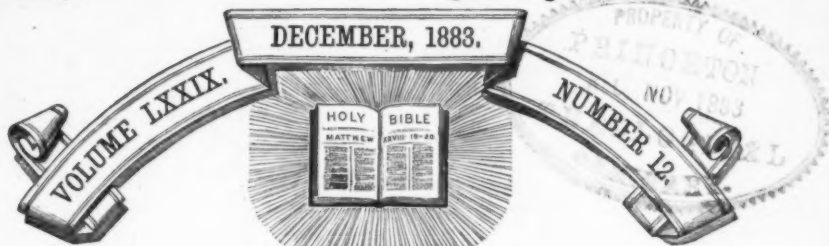


# THE MISSIONARY HERALD

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"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

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THE  
MISSIONARY HERALD.

VOL. LXXIX. — DECEMBER, 1883. — No. XII.

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TWO MONTHS. — The receipts during the first two months of our new financial year amount to \$74,392.34, of which \$60,742.36 are from donations. In order to meet the regular appropriations for the year, and additional requests from the missions anxiously waiting additional appropriations, we need to receive for the remaining ten months a monthly average of about \$50,000. Let this be our prayerful aim during the coming year.

NEW MISSIONARY MAP OF THE WORLD. — The Board has just issued a fine wall-map of the world, for chapel use, which we are confident will be pronounced quite in advance of anything of the kind yet published, when quality and price are considered. The map is drawn upon "Mercator's Projection," eight feet four inches by four feet six inches, and designates the several missions of the Board with red ink. The price will be \$2.50 on cloth; \$1.50 on paper. The series of maps of which this is one now embraces Micronesia, Southern Japan, China, Central and Southern Africa, Southern India and Ceylon, and Turkey. The whole set of seven costs on cloth but \$9.50; on paper, \$5.75; postage included. How many churches can afford to be without such helps for their missionary meetings? The maps already issued have had a large sale, and there is sure to be a special call for this inexpensive Map of the World.

LET the children, and other friends of missions in Sabbath-schools, be on the lookout for a call to build a new *Morning Star*, in addition to what they are now doing for missions. Another new vessel is needed to carry on the prosperous and rapidly enlarging work throughout Micronesia; for the present vessel besides being nearly worn out is quite too small for the required service. The children who built with such enthusiasm the former vessels will doubtless be quick to respond to another call. Shall the new vessel have steam power as well as wings? That would certainly be desirable, amid the currents and calms of Micronesia, but it would cost money. Those who are to give the money must say whether they will give enough for a steamer. What say the children? We shall have something more to say on this matter soon.

We have in preparation for the January number of the *Herald* a map of the world, eight inches by sixteen, giving in color the missions of the American Board and, as far as practicable, the stations. This map is to be, on a small scale, like the Board's new chapel Map of the World. Other plans are in contemplation for the enrichment of our magazine for the coming year. We mean to make it worthy of the increasing favor with which it is received, and trust that our friends will be ready to second our efforts to greatly increase its circulation at the beginning of the year.

A REVISED edition of the leaflet, "The Field, the Force, and the Work" for 1884, is now ready, and may be had gratuitously on application to C. N. Chapin, Room 14, Congregational House. This leaflet is specially valuable for distribution in churches prior to the taking of the annual collection for foreign missions, that the people may clearly understand the extent and demands of the work they are called upon to sustain.

PROFESSOR BARBOUR's sermon delivered at the Annual Meeting, The Annual Survey, by Secretary Clark, the paper by Secretary Alden on "Our Annual Financial Problem," the Report of the Special Committee of the Board on Turkish Matters (including the paper of Drs. Chapin and Mead and the address of Dr. Hamlin); and the Report of the Deputation from the Prudential Committee to Turkey, may be obtained by addressing Mr. Chapin. The Annual Report of the Board for the past year, a most valuable repository of information concerning our missions, will be forwarded to any address for 25 cents, to cover postage and part cost.

HEARTY congratulations are due to the Woman's Board of the Pacific and to the Woman's Board of the Interior, on the results reported by them at their recent annual meetings. The Pacific Board has just celebrated most joyfully its tenth anniversary, and finds that it has collected during these ten years not less than \$26,000. Last year it made an advance of over \$1,000 in its contributions. The Board of the Interior, which had set itself to secure \$10,000 more than during the previous year, has exceeded that sum by \$5,000, thus making its contributions for the financial year just closed about \$45,000. This certainly is a noble gain, and indicates a growing missionary zeal at the West. We hope to be able to give like congratulations to the Woman's Board, Boston, when its financial year shall close, a few weeks hence.

We are glad to learn that the Barotse tribe, on the upper waters of the Zambesi, have at last a white missionary settled among them. Mr. Arnot, a young Scotchman, only twenty-five years of age, after a year of travel through the Transvaal and Orange Free State, reached the Barotse just in time to lead the king to a decision not to admit the Jesuits, who had asked permission to remain with the tribe. The king had been looking for the return of Mr. Coillard, the French evangelical missionary who visited him some four years ago, and welcomed this white missionary with great gladness. This is somewhat near an approach on the east, for Africa, to our brethren at Bailunda, who will rejoice to hear of the coming of a new neighbor in that direction.

If any of our readers have accepted the theory that it is necessary to civilize men before they can be Christianized, we hope they will read the testimony of President Angell, of Michigan University, late Minister to China, given on another page. The theory is plausible, but again and again has it been proved fallacious. What President Angell says of one nation is equally true of all nations: "Christianity must go ahead of steam-engines and reaping-machines in China, if they are to stay there and work out their civilizing mission."

At the late Missionary Convention in Osaka, Dr. Verbeck gave the following testimony in regard to the efficacy of prayer in the grand results in Japan: "The Japanese Church was born in prayer. In January, 1872, the missionaries and all English-speaking residents in Yokohama united in observing the Week of Prayer. The Japanese students were specially had in mind. The meetings increased in interest, and were prolonged from week to week to the end of February. The English and American captains of men-of-war in the port said of these meetings: 'The prayers of these Japanese take the heart out of us.' A church of eleven members was organized, called the 'Church of Christ in Japan.' To-day there are five thousand members of Protestant churches."

MEDICAL missionary work has nowhere had greater success than in China. Physicians, both male and female, are gladly received, and they win a way for the gospel as they carry healing for the body. The faith of the Chinese in the doctor is illustrated by a remark, said to be frequently heard when medicine is offered and more is asked for: "If one dose will do me good, two doses will do me twice as much good, and four doses will do me four times as much good." These people will take a good deal of preaching as well as a good deal of medicine.

SUNSHINE.—A pastor of a church in the Interior writes as follows: "Our contribution to the American Board last year was \$519. That was too small. So you thought; so thought we all. Returning from the meeting at Detroit, I presented the cause the next Sabbath morning. We looked to God and took the collection. It was \$1,008—almost double. We did another thing. The Woman's Auxiliary last year gave \$370, and the Pilgrim Workers \$146. But that left a belt of good soil between the children and the adults uncultivated. So we put in the Young People's Foreign Missionary Society, meeting monthly for papers and reports, and pledged to raise \$200; and the sum will exceed that, for they have a 'self-denial' and a 'thanksgiving' box. There is a great deal of both self-denial and thanksgiving in our church. So this year, putting all together, we shall have at least \$1,924, while last year we had only \$1,036.90—almost double. We have for seed to work with, a *Missionary Herald* in every house almost, maps of all missionary fields, and a fine library of missionary books which the young people eagerly read and report from. One hundred copies of Missionary Bagster's 'Joy of Missionary Enterprise' have also been put into the homes of Christian people. God's blessing has been richly on all these. In the Christian service we get what we work for." Our beloved brother calls his letter most appropriately "a few gleams of sunshine." If any one doubts it, let him experiment with those two missionary boxes named "self-denial" and "thanksgiving" and see if they do not become luminous before the year ends.

SINCE the letters from Japan, given on another page, were ready for the press, other letters have been received of a most encouraging character, indicating the continued presence of the Holy Spirit in converting power in many of the churches. These letters must necessarily be reserved for our next issue. What will practically be a new mission in Japan has just been inaugurated by the American Board, by the going of Messrs. O. H. Gulick and R. H. Davis, with their families, to Niigata, a city on the northwest coast, some 370 miles from Osaka and 170 miles from Tokio, on the other side of the great island. This city was occupied recently by the English Church Missionary Society who have now relinquished the field, leaving the way open for our missionaries to accept an urgent call to take possession. This new and hopeful undertaking is earnestly commended to the prayers of the friends of missions.

We are glad to learn that our Methodist brethren in Bulgaria have apparently won a victory in their long contest against governmental opposition. They are reopening their schools, which for some time have been closed by orders of the officials. Our own missionaries at Samokov are also finding new tokens of friendliness since the late political revolution at Sophia. No answer has been received to their letter declining to submit to the official requirement that a priest should be allowed to teach religion in the mission schools. It is hoped that nothing more will be heard of the preposterous regulation.

A CONVENTION of American citizens resident in the Turkish Empire was held at Constantinople in June last, holding daily sessions for nearly two weeks, to consider what action should be taken in view of the outrages committed upon foreigners living in Turkey. Forty gentlemen were in attendance, representing twenty-two different cities, from Monastir on the west to Mardin beyond the Tigris. It seems that there are, including children, some four hundred Americans residing within the bounds of the Turkish Empire. Statements were presented to the Convention, showing that the Turkish Government has utterly failed to afford these residents the protection called for by natural right and by treaty stipulations. A memorial addressed to the President of the United States was adopted, setting forth the annoyances they had experienced through the action or the inefficiency of the Turkish Government. Special reference is made to the interference of the authorities with the publication and sale of the Scriptures and other books; these books having been seized and confiscated; the refusal to grant permits for the erection of buildings, even of dwelling-houses, on land purchased in legal form, and the failure to afford protection from bandits and lawless men, or to punish these culprits when discovered. These complaints are accompanied by specifications with evidence; and the papers have been forwarded to the State Department, at Washington. The Prudential Committee have endorsed the appeal, addressing a letter to Secretary Frelinghuysen, in which they say: "The facts detailed in this memorial and the accompanying statements speak for themselves, and we are confident that they will excite in you the same feelings of righteous indignation which they have aroused in us and in the victims of this high-handed oppression. We are sure that there is no need either to emphasize these facts, or to stimulate the determination of our government not to tolerate such injurious treatment of its citizens."

## A REVIEW LESSON.

ONE feature in the work of the American Board, as reported during the year past, is worthy of more than a passing notice. We refer to the widespread religious interest throughout the entire mission field, developing itself in revivals at various points, but not confined to any one people or country. A new emphasis has been given to the words of the apostle, that "the gospel is the power of God unto salvation to every one that believeth," without distinction of race or culture. The special blessing of the Holy Spirit has attended missionary effort on such a scale as to attract attention, inspire hope, and stimulate to more earnest endeavor.

It has been an *intelligent* interest, prepared for by faithful instruction and by the study of the Scriptures. The higher institutions of education have shared in it to an unusual degree, as, for instance, the Collegiate Institute at Samokov, in Bulgaria; Armenia and Jaffa Colleges; the Training-Schools at Amanzimtote, in Africa, at Tung-cho, in North China, and at Kioto, in Japan; also the High Schools for Girls in the Turkish Empire, in India and Ceylon, and in China and Japan.

A second peculiarity of this widespread interest is its thoroughly *evangelical* character. It has been marked by a deep conviction of sin, by penitent confessions on the part of those formerly known as Christians, as well as of those newly awakened, and by a complete and joyful acceptance of Christ, and a humble reliance on the Holy Spirit, such as in some places were never before witnessed.

At Adana, in Turkey, a great spiritual awakening followed the faithful preaching of the Word. At Hadjin it came, apparently, in response to the earnest and prevailing prayer of a little company whose hearts the Lord had touched. In some islands of Micronesia the people seem to have been made willing to accept the truth almost in advance of religious teachers.

In several instances the interest began with the Week of Prayer, and so continued for weeks and months after. Is it, then, too much to believe that the Lord is thus beckoning us on to more fervent prayer, and to more earnest effort, in the expectation of more abundant blessing?

During the past year we have had, as never before in our history, an exhibition, of the most varied character, of the adaptedness of the gospel to the spiritual needs of men; and, may we not add, of the power of the Holy Ghost to make the gospel effective to the conversion of men? This power has not been given in such measure as to lead us to rest from our labors, but rather to encourage us to press forward in assured confidence of greater results. Whatever else our work may be or do for those who accept the gospel, it is first of all a spiritual work, and made such by the direct and supernatural agency of the Holy Ghost. The good seed has been sown broadcast in the hearts of thousands and tens of thousands about our mission stations, but it is the Spirit that quickeneth. The vast and varied machinery is complete in all its appointments, but the living Spirit must be in the wheels.

This number of the *Herald* will come into the hands of most of the missionaries of the Board during the Week of Prayer. May it be suggestive of the one

great need, and suggestive, too, of the reasons for expecting blessed results, the foretaste of which has been granted in the year now closing. And will not the friends of missions at home unite with the missionaries and the native churches abroad in this one petition for the quickening and sanctifying power of the Holy Ghost, that the new year may be glorious in the annals of the church for the triumphs of grace in every mission field?

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#### HOW MUCH WILL YOU PLEDGE IN ADDITION TO REGULAR CONTRIBUTIONS FOR 1884?

For the regular appropriations for 1884, amounting to \$500,000, the Prudential Committee relies upon the regular contributions of churches, Sunday-schools, and individual donors, including those which are paid through the Woman's Boards, and upon ordinary legacies. These regular contributions must not be allowed to fail or to decline. On the other hand, they should steadily increase, advancing at least ten per cent. annually. These constitute pecuniarily the main reliance of all our missions.

But beyond this \$500,000 required to meet the regular appropriations, the missions imperatively need at least \$50,000 additional for objects urgently asked for. This amount the Committee desires immediately to appropriate, but dares not do it without specific pledges that the necessary money will be furnished in addition to the regular contributions. The missionaries are now waiting to hear what response will be made by individuals and churches to this call for additional donations for 1884. Are there not churches which will arrange to take up "a second contribution in behalf of some special department of the foreign work, like that of publication or education," as recommended by the committee on "Our Annual Financial Problem," at the last Annual Meeting? \* Will not those churches which have adopted the weekly system of giving see to it that this "special" is added to the regular contributions for the American Board? Will not our generous friends who pledged a double subscription last year renew the pledge for the coming year, and encourage others to do the same? If any prefer to designate for this additional donation some particular field, or some special request received from a mission, this commendable wish can be gratified, as the Committee has in its possession scores of such requests waiting for specific pledges in order that the requests may be granted. To meet these requests from the missions, the Committee would be glad to receive specific pledges: For the Zulu field, \$250; for European Turkey, \$1,300; for Western Turkey, \$3,000; for Eastern Turkey, \$1,500; for the Maratha field, \$1,600; for Madura, \$3,000; for North China, \$7,000; for Japan \$2,000; for Spain, \$4,000. These sums represent nearly a hundred specific requests which need an immediate response, to be reported to the missions, if possible, by the first of January next. Twice as many more can be

\* "As our home work makes several collections a year to meet its various necessities, it is recommended that a second contribution a year be taken, in behalf of some special department of the foreign work, like that of publication or education."—*Report of Committee, by Rev. C. L. Goodell, D. D., Chairman.*



readily appended, if there is a disposition to respond to this style of appeal. May not the Committee receive pledges for at least \$50,000 before the close of 1883, promising that amount additional to the regular contributions for 1884? Such pledges may be forwarded to the Treasurer or Secretaries of the Board, and will be made immediately available for specific additional missionary work.

## CHINA A FIELD FOR MISSIONS.

BY PRESIDENT J. B. ANGELL, LL. D., OF THE UNIVERSITY OF MICHIGAN.

[A stenographic report of the address made by President Angell at the Annual Meeting, at Detroit, October 4, in presenting the report of the Committee on the Chinese Missions.]

MR. PRESIDENT AND CHRISTIAN FRIENDS: — As there is no male missionary here from China to-day, I feel somewhat more at liberty to comply with the courteous request of the friends of the Board to occupy your time for a few moments than I otherwise should. I know that sometimes persons like to hear a bit of testimony from those who are not missionaries but who have visited a foreign field. There is, perhaps, a not unnatural suspicion sometimes that the missionaries may unconsciously give rose-colored reports of what they want to have true, or that perhaps they give exaggerated reports of the obstacles. I want to say, once for all, that after perhaps somewhat exceptional opportunities for observing the missions, not only of our own Board, but of the Boards of our Presbyterians, Baptist, Methodist, and Episcopal brethren in China, and also the Boards of the European churches, I come fully prepared to say, as my own conviction, that the work of foreign missions is now planted upon so solid a foundation, and gives so much promise in that hardest of all fields that we till — China, that there is nothing left for us but to push on to the glorious end which every believer in this Word of God must feel assured awaits us at the last. I have enjoyed the hospitality of these brethren. I have seen them at their daily work; and I want to say, as a simple expression of just recognition, that it would be an inadequate statement if I said simply that, in respect to attainments and ability and missionary tact, the American missionaries are certainly behind those of no other societies in the East. And, as I am a man, and the women are holding their meeting by themselves, I think I may say confidentially to you, my brethren, that we have some women there of most exceptional brilliancy and ability and devotion — women who would grace and honor any position and discharge any high duty in life; women who, with entire consecration to their humble work, are equally welcome in the hut of a Chinese peasant or in the salon of the most distinguished diplomat at Peking. And this is not a small matter in a country where courtesy, politeness, good breeding, and scholarship form, as we may say, a part of the national religion.

I find that what I supposed to be the great trials to the missionaries are not the great trials, while some things that I did not know of are. I never saw a more cheerful set of men and women in the world than the missionaries in China. I do not think they ask you to waste any sympathy on them, on account of the common

things that perhaps you are wasting sympathy on them about. Take the climate, for instance, of North China. I do not want to speak disrespectfully of what may be called the capital of the American Board, the City of Boston, State of Massachusetts; but anybody who lives where the east winds from Labrador come down through all the spring need not waste any sympathy upon people living in North China. It is an invigorating climate and, with care, a very healthful climate. And, as to the separation from friends, why, the merchants all over China suffer separation also. The separation from children is one of the hard things, when the time comes to send them home; but really, the hardest thing — what I did not know of — something that we cannot appreciate — is what may be called the tremendous pressure of heathen life that bears down upon a man until it seems to force the very life out of him. As a matter of fact, when they live too long in the interior, some of them actually suffer from mental aberration. It is a matter which needs to be very carefully considered by the Secretaries of this Board, that their missionaries are not too long confined in interior parts of the empire of China or of any other heathen land.

You know the methods of work, by preaching, by medical aid, by the teaching of women in the schools. You must not understand that it is like the preaching that you have here, with your regular sermon. They take a room upon a side street, they start up a hymn and draw in the people, for the Chinese streets are always full of people ready to be drawn to anything novel. The people go in and out as they please; they ask questions which require a good deal of tact to answer. I remember one of my friends was once preaching upon happiness. As soon as he got through he was addressed by one of his audience: "You have been telling us about happiness; do you want to know my idea of happiness?" "Yes." "Well, my idea of happiness is to have nothing to do and have your belly full of rice." That is the ordinary Chinaman's ideal of happiness.

The condition of woman there I could talk about till midnight, — the most dreadful and sad thing in all China. If any man wants to compare any heathen religion with Christianity, even what is generally considered to be the pure stand loftiest, — the Confucian system of ethics, — there are a dozen different tests; but I beg that the condition of woman where Christ has not come be noticed. There is nothing that makes a man's heart bleed so, in all Chinese life, as the condition of woman — ignorant, abject, slave and drudge as she is of man, from the day of her birth to the day of her death. But Christian women can get access to them; and that is why we need women missionaries and women physicians in China. The most expert physician in the world would not be allowed to go and prescribe for a woman, for it is contrary to their ideas of propriety; and hence I rejoice that female physicians are going to India and China. I had the pleasure of knowing some of them and seeing them in their work, and I think I may be pardoned upon the soil of Michigan for saying that I took pride in knowing that four of them were all graduates of the university with which I had the pleasure of being connected. I felt a sort of fatherly interest in them. I am glad to say, in this connection, that five more — three men and two women — have this year gone from that university to Syria and Asia Minor on the same errand, and



others there are now under appointment of this Board. Some good may come even out of Nazareth.

The opportunities for work in China are simply unlimited. There is not a place in that whole empire that a man with tact and prudence and knowledge of the language cannot enter to-day and preach the gospel. You could not go there and carry on trade; you cannot carry on trade anywhere but at the nineteen open ports; but you can go with the Bible into the interior, and, although I think the treaties perhaps do not justify it, yet the government has permitted us to hold property in the interior for mission purposes; so that really there is no practical obstacle to carrying the gospel into every corner of China to-day. It is infinitely freer than in Spain or Russia or some parts of Austria.

The opposition of the Chinese to Christian work, I think, is not religious. The fact is, they are very indifferent on the subject of religions. Indeed, they are a good deal more tolerant people than some others. They have admitted religion after religion into their empire with only a little temporary opposition. Every Chinaman to-day has three religions of his own. If I had time I should like to make that clear, but I cannot stop for it now. Every Chinaman has three religions, each one of which he uses for some particular purposes—a great luxury, a great deal better than to have none, like some of us, perhaps. Taoism was introduced after Confucianism, and then Buddhism. The latter was persecuted more violently, if possible, than Christianity at first, and is now an incorporate religion of the empire. No; they do not care so much about opposing us on account of religion. They are indifferent to us, and it is difficult to reach them from another cause altogether. Primarily, the deepest thing, perhaps, is their invincible pride in their own system of philosophy and learning, and their great feeling of superiority to foreigners. They do not want to be taken under our guidance. They feel very much as if a medicine-man from the Indians should come here and ask us to follow him. First, we should despise his medicine doctrines as far inferior to our own; secondly, we should feel degraded to be chasing an Indian around. Now, that is exactly the way they feel about foreigners; they have this sort of aversion to them rather than to religion as such. There are other obstacles, of course, which I need not dwell upon; but that is the fundamental one. It is their invincible pride in the superiority of their systems of philosophy, and of their national life, to foreign philosophies, religion, and life.

We are accustomed to think the Chinese are very hard to reach, because they never change. Upon that there are some misapprehensions. The Chinese have changed a good deal more than we are apt to think. In the first place, they have changed their governors repeatedly, and our students of history will find there is a large mine to explore there by and by. Why, the Chinese went through with all the feudal history of Europe 2,200 years ago and got through with it—exactly the same thing. They have introduced two religions. Mohammedism is allowed, but there are but few believers in it in the empire.

No; the greatest obstacle to reaching them is this pride; and that is why our missionaries are able to reach for the present, with few exceptions, only the very lowest people. The scholar is too proud; he looks with scorn upon your

doctrines. The common people are reached, and through them we are ultimately to reach, if at all, the scholars themselves. And there is this democratic element which favors that solution of the problem; for, although China is a monarchy, there is a wonderful degree of democracy in the governmental structure. This is a very interesting matter which I cannot enter into now; but suffice it to say, for this purpose, that no matter how poor a man is, no matter how humble his birth, if he is a scholar and can show that he can pass the great national examination, there is not an office in the empire, except that of the emperor, which he cannot hold; and, as a matter of fact, several of the very highest officials in the empire to-day are the sons of poor peasants. And now some of our poor Christian boys, humble as they are, may by and by hope to be scholars and to wield that influence which it is very desirable they should wield; for China, above all nations, is ruled by scholars. Every office is held by a scholar; every schoolmaster is a scholar—he has passed this annual examination. There is no public opinion in China save that which these scholars make; and before we can carry China, we must find some way of conquering the scholars, and that is the great problem before us. It is a hard one,—we must realize that,—but it is not an impossible one.

I wish our venerable friends, Dr. S. Wells Williams and Dr. Peter Parker, who are still living in a green and venerable old age, honored and respected by all who love China or who love Christianity,—I wish they were here to-day, that we might look upon them in the flesh and see men who went to China when there was hardly room to put one's foot, almost sixty years ago; and yet to-day we see all China open to our missionaries, 20,000 communicants in Protestant churches, the Bible translated into that difficult language, a large Christian literature already organized, and our missionaries everywhere familiar with the best methods of conducting the work. And this within the lifetime of our venerable president who sits here and who doubtless remembers the whole of it. So that we have not reason to be entirely discouraged even concerning China. And when we remember what a magnificent prize that empire is for Christ to win, we must not be too speedily disheartened. We must expect slow but steady progress. There are none of the brilliant dashes of the Japanese in the Chinese. They are a slow, steady-moving people. They are often compared to the Saxons; and they have much of those qualities which gave the Saxons their great skill, pluck, and endurance. They have the staying qualities. They never give up. When they set their face toward an end, they go to it, if it takes centuries. I knew an old general there, the greatest living general in China. He commanded the forces that carried on the wars against the Russians away over in Central Asia; and his method of warfare was so characteristic of the Chinese character that I must speak of it in closing. There was an almost impassable desert between China and the province where the military operations were to be carried on, hundreds of miles of sand, with here and there an oasis. They could not get provisions across to the armies that were fighting the Russians; so what did they do? Why, this old gentleman set himself to planting colonies of Chinese soldiers in these oases; and they planted crops year after year. So they pushed their way along. He was n't in any hurry; he knew the Russians would

wait there for him ; and when he got his crops all ready, then he moved his armies on over these oases with a base of supplies a good deal more complete than General Sherman had in his march down to Atlanta. Then he engaged in all those hard-fought battles, in which the Chinese armies did not suffer in comparison with the Russians. That is a splendid illustration of the Chinese mode of proceeding ; and if at last they will give up their vanity and accept Christ, we may be assured they will wield a power which will be felt not only throughout Asia, but throughout the world.

I get letters sometimes from inventors asking if there is a good market for their goods in China. Why, there is no chance there at all. They do not want your clothespins, nor your reapers, nor your sewing-machines, nor anything of the sort. Civilization cannot go ahead of Christianity into China. They do not want *you* there. They say we have been a great nuisance to them, and I think we have in some respects ; that is, we have disturbed their own ideas very much. Seriously, my friends, looking at this matter from a philosophic point of view, and not merely as a Christian, I believe that the only method, or at any rate by far the most expedient method, of getting our Western civilization into Chinese life, is through Christianity. And let me tell you why. The reason they will not take our Western civilization in its secular aspects is this. They say, every man of them, and they have been taught so for 3,000 years, and their children are taught so to-day—that all wisdom is contained in their nine sacred books which were written 3,000 years ago ; that all learning which man needs to know for any purpose is there, whether secular or sacred ; that all that is necessary to make a civilization that is worth having is there ; and their faith is pinned to that. They look backward over their shoulders for their ideal, and not forward ; and you can never stir them one inch until you can break up their implicit faith in the absolute perfection of the civilization of 3,000 years ago, with its philosophy. Now, then, if you can bring them to the philosophy in this Blessed Book which teaches us that the same Author made nature and made this Book, and that we are to accept the truth of science, which is simply the knowledge of the laws of God, and all truth, whencesoever it comes, opening our hearts to truths from the whole horizon round, then don't you see you have the door flung wide open for all that is good in our Western civilization ? You may carry steamships and telegraphs and railroads there from now to the end of the century ; but I believe that is the very slowest way to get Western civilization into China. We have begun at the wrong end, if we think that is the way to accomplish it. There is not a foot of railroad in China to-day. There were twelve miles laid, but they bought it and tore it up ; and the troops have had to protect the telegraph which was built while I was there. It all comes of their religious belief. It is not a prejudice against invention : it is because a railroad or a telegraph or a reaping-machine or a steam-engine interferes with their most sacred religious beliefs ; and you cannot move them one inch until their belief in *fung-shawui*, and ancestral worship, and Confucianism, is shattered to the very base. Christ must go ahead of steam-engines and reaping-machines in China, if they are to stay there and work out their civilizing mission.

## THE AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE.

THE fourth annual convention of this Alliance was held at Hartford, Connecticut, by invitation of the Theological Seminary of that city. From October 25 to 29, some three hundred and fifty delegates were present from thirty-one Theological Schools, together with corresponding members from Princeton and Yale Colleges and Berkeley Divinity School. Nearly all evangelical denominations were represented. Eight Presbyterian seminaries, six Baptist, six Congregational, three Methodist, two United Presbyterian, two Protestant Episcopal, one Cumberland Presbyterian, one Evangelical Lutheran, one Dutch Reformed, and one German Reformed, contributed to the membership of the convention. The day sessions were held in the Centre Church, and were devoted to the reading of papers on missionary topics by members of the Alliance, together with informal addresses by missionaries. The five papers presented by gentlemen from Yale, Knox, Garrett Biblical, Hamilton, and Gettysburg Seminaries, were upon these topics: "Lessons from the History of Missions," "Moravian Missions," "Departments of Foreign Missionary Labor and their Requirements," "Needs and Methods of Western Frontier Work," and "How to arouse and maintain Missionary interest in the Churches." All these papers were good, some of them exceptionally so. The discussions which followed were free, though not always closely confined to the topic. The last two of the list provoked the sharpest and most intelligent debate.

In its business meetings the Alliance voted to meet next year with the Seminary at Princeton, effected some minor changes in its own management, and appointed a delegate to attend a meeting of medical students, soon to be held in Chicago, to consider the claims of medical missionary work.

The missionaries who were present and addressed the convention were Rev. Messrs. Cunningham, of India, Marsh, of Bulgaria, Davidson, of Japan, Eells, of Washington Territory, and Dr. I. G. Bliss, of Turkey.

The evening and the Sunday afternoon sessions of the Alliance were devoted to formal addresses from representative clergymen of different denominations. Thursday evening, Professor Pratt, of Hartford, gave an address of welcome and was followed by Dr. Behrends, of Brooklyn, who spoke upon "The Principle of Christian Missions." Friday evening, Dr. Newton, of Philadelphia, gave a sketch of "Paul, the Model Missionary"; Saturday evening, Professor Hodge, of Princeton, discussed "The Call to Foreign Missions"; Sunday afternoon, Professor Townsend, of Boston, portrayed the "Old Testament Types of Orthodoxy and Liberalism, Micaiah and Zedekiah"; and in the evening, Dr. Gordon, of Boston, spoke on "Preparation for Service." The success of the convention is in no small degree due to the character of these addresses. Those of Dr. Newton and Professor Townsend had somewhat the form and flavor of the sermon, the latter of the two being confessedly aside from the direct object of the occasion, but they were not without effect upon their audiences. Professor Pratt's welcoming address was graceful, and more — it was powerful. Its closing sentence expresses the thought of the whole, and indeed of the whole session, "I have written unto you, young men, because ye are strong. Be ye strong." Dr.

Behrends declared the missionary principle to be found in Romans xv, 1 and 2 : "We then that are strong ought to bear the infirmities of the weak," etc. The closing portion of his address was a vigorous and effective appeal to the young men before him. Professor Hodge gave, in his own clear style, an admirable statement of the missionary call. The straightforward simplicity of his words led at least one of his hearers to respond to that call. The closing address of Dr. Gordon was upon the need of the Spirit dwelling within the missionary, filling him, leading him, and giving him power. It was an exceedingly solemn and suggestive discourse. At the close of the afternoon service on Sunday, a meeting of those who had already decided to enter foreign missionary fields was called, at which twenty-five were present. After the evening service a special "consecration meeting" was held, conducted by Dr. Gordon, who related some impressive incidents of his own experience. The burden of this meeting was that, before the convention dissolved, there might come to all the special gift of the Holy Ghost.

The convention was undeniably a success, and the usefulness of such a gathering of the theological students was fully demonstrated. The very sight of the company of young men who, as one of the speakers said, are "to work in the twentieth century," was inspiring. The tone of the meetings was high. Through them all was manifest a spirit of prayer, of consecration, of desire to do the Master's work in the Master's chosen place. The delegates met in hearty fellowship, and it ought to be one result of these conventions that the ecclesiastical comity in the next generation shall be broader and deeper than in the present. The influence of the Hartford meeting will be felt by the Alliance till the year rolls round again, and by many of its individual members till the years have ceased to roll.

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## RIJUTEI, THE COREAN CONVERT.

BY REV. H. LOOMIS, YOKOHAMA, JAPAN.

[The readers of the *Herald* will recall Mr. Loomis's account of Rijutei given in the August number, and will be glad to learn more of this remarkable man and of the work of God among the Koreans in Japan. The following communication from Mr. Loomis was dated Yokohama, October 4.]

THROUGH the efforts of Rijutei, the teacher of the Korean language in the Government University was brought to accept Christ as his Saviour. This man, Kitaumi, has now been the means of converting two of his friends; and it is reported that one of them will enter one of the mission schools, that he may learn more of foreign science and Christianity. Kitaumi was a physician in Corea, and it is his present plan to study medicine with a Christian friend and then return as a medical missionary to his people. There is great need of such a work, as the Koreans are entirely ignorant of medical science and utterly disregard the simplest laws of health. The art of surgery is unknown among them; and a Japanese physician, who had performed a successful, but very simple operation, was declared at once to be a god.

A number of young Koreans have been sent to Japan for education in the same way that the Chinese were sent to America. Two of the number have been

instructed by Rijutei in Christianity and recently made a public profession of religion. This act was severely censured by the official in charge, and their support was withdrawn. It is reported they were told that if they were in Corea their heads would be cut off. Both are now in the mission school at Tsakiji and are preparing to be missionaries to their people.

The man in charge of these students is named Kim Ok Kim. He has been a most bitter opponent of Christianity, and placed the young men in a school especially distinguished for its infidelity. He told them that the Christian religion was very bad, and they must have nothing to do with it. "Should you become Christians," said he, "I should feel so disgraced that I should not dare to return to Corea, but would have to commit suicide."

This man received from me a few days ago a copy of Luke's Gospel, in Corean, the Chinese New Testament, and Martin's Evidences of Christianity. He has been reading them very carefully, and has asked Rev. Mr. Yasukawa to instruct him in the doctrines of Christianity. He now goes to the native converts and missionaries for advice, and to-morrow evening he is to give a special entertainment to Rev. Mr. Thompson, Rev. Mr. Yasukawa, and myself. This man is the head commissioner from Corea, and his conversion would no doubt place all the young men in Japan under Christian influence.

A few days since two Coreans called on me and requested letters of introduction to the missionaries in China. One of them, Pak Wee-pen, is quite wealthy and a distinguished Buddhist scholar. The other, Han-zan-wee, has been a Catholic, and now both are seeking for instruction in the teachings of the Bible. After a short time they expect to return; and then they ask to be especially taught the truths of the gospel. One of them has written to Rev. Mr. Yasukawa: "We are reading the New Testament and Evidences of Christianity with great pleasure, and hope soon to return and hear the gospel from your lips. Please remember your child."

Rijutei has recently been teaching in the Government University. A week ago last Sabbath the teacher of Chinese called upon him, and by means of writing they were able to converse very readily, as the Coreans use the Chinese characters.

After the usual compliments, the Chinaman introduced some trifling subject, when Rijutei replied: "Let us talk of something profitable." "What shall it be?" said the Chinaman. Rijutei added: "I would like to talk of Jehovah, the only true and living God." "What!" said his friend, "are you a Christian?" "Yes" "And so am I," said the teacher.

This was a mutual and most happy surprise. After this they had a long and very profitable conversation with regard to their own experience, the doctrines of the gospel, and the condition of Christianity in their own lands. The Chinaman has since produced a letter from his pastor in Peking, and will henceforth identify himself with God's people.

It is now proposed to start a Christian service in Corean which is to be conducted by Rijutei. But few of his people can understand even ordinary Japanese conversation, and a sermon in Japanese is entirely beyond their comprehension. But preaching in their own language will be a great help to all who desire to learn the doctrines of salvation.



Owing to trouble with the Catholics, the government of Corea is very hostile to Christianity, and it will take some time to remove this prejudice. But this work in Japan is destined to undermine the errors and superstitions of the past and open the way for the triumph of the gospel in the Hermit Kingdom.

A few weeks ago a Catholic priest, who had been in Corea for some years and could speak the language perfectly, called upon Rijutei and by every possible means endeavored to turn him from the Protestant faith. He persevered most earnestly for three hours, but could make no impression at all. He found that Rijutei had studied the Bible too well to be imposed upon by any of the Catholic sophistries. The priest knew the reputation and influence of Rijutei in his own land and hoped to win him to their cause.

It is reported that Rijutei is the first Corean convert, but I have learned that Rev. John Ross, of Newchuang, in China, has baptized six young men, and by their assistance has translated a part or the whole of the New Testament. But either through errors in printing, or a want of scholarship on the part of the young men, the two portions which have been issued are pronounced worthless.

There is no question as to the value of Rijutei's work. His China-Corean version of the New Testament is about to be printed, and the translation of Mark's Gospel is progressing as rapidly as he can secure help in the revision of the text.

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#### THE EVANGELIZATION OF COREA.

BY REV. M. L. GORDON, D. D., KIOTO, JAPAN.

THE opening of Corea by treaty to other nations has doubtless turned many Christian hearts toward that nation as a new field for Christian missionary effort; and the fact that the United States was the first of all the Western nations to secure such a treaty would naturally suggest that the responsibility for inaugurating such effort rests upon American Christians.

It may be that such a course is a part of the divine plan of bringing the people of all nations under the dominion of the Prince of Peace. But is it not also possible that this responsibility lies chiefly with a nation and people much more closely related to Corea in location, race, language, and civilization? I mean, of course, the Japanese. If the United States was the first Western nation to make a treaty with Corea, it is also true that Japan preceded it by several years and, in fact, made our treaty a possibility; and on the first visit of General Foote, our Minister to Corea, he took with him a Japanese interpreter. So that, if these circumstances mean anything, do they not mean that the duty and privilege of carrying the gospel to Corea belong first of all to Japanese Christians? I believe that the Japanese Christians will take up this work and carry it on enthusiastically and successfully.

Last night I had the pleasure of listening to an address by a prominent Japanese Christian, a man well-known in government circles also, who was just returning from a visit of several weeks to the Corean capital. One object of his visit there was to examine the condition of the people with special reference to Christian work among them. From his address, of which I cannot now speak

at length, and from the way it was received by the Japanese hearers, several things were clearly manifest:—

1. The Coreans are far behind the Japanese both in civilization, and morality; and are therefore in great need of the gospel. 2. The soil, climate, productions, and the physical and intellectual vigor of the people conspire to make it a pleasant and promising field of labor. 3. The time for direct work, at least, has not yet come. The speaker was very emphatic on this point. The prejudices of the people are strong; the government does not feel itself very secure; and its foreign advisers are quite hostile to Christianity. The speaker represented Minister Foote as desiring the evangelization of Corea, but as begging that missionaries either from America or Japan be not now sent; because such a course would be sure to complicate matters and really delay the Christianization of Corea. The speaker thought, however, that educational and medical work might be very successful, and might be begun almost immediately. One difficulty lies in the Jesuitical practices of the French Catholic priests. 4. When the time comes the Japanese will take up the work with enthusiasm. The speaker spoke of what they owed to missionaries from America and Europe, a debt which they could never repay, a debt which, in fact, the missionaries do not wish them to repay. "But," he said, "shall we not show our gratitude to them and appreciation of the blessings of the gospel by carrying this good news to Corea? There is, too, special appropriateness in this, for our early civilization came from Corea, and so, by carrying the gospel to them, we fulfil a double obligation. Furthermore, the literature of the Coreans can be read by our scholars, and their language is probably easier for us to learn than that of any other nation."

These words were cordially responded to by the hearers, and already I hear of young men who are certainly thinking of this work, and of one or two, at least, who are offering themselves for it.

Hence, it seems to me, that missionary boards in Europe and America should be sure of the divine leading before they send missionaries to Corea, lest they really be taking from Japanese Christians a privilege and a duty given them from the Lord. Would it not be far better to put a strong force into the larger fields, like Japan and China? The wisdom of this course is indicated by another fact, namely, that the Japanese Christians of different denominations will probably unite in carrying on the work in Corea.

KIOTO, September 18, 1883.

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#### THE SOCIETY OF THE LOVERS OF INSTRUCTION.

BY REV. W. A. FARNSWORTH, D. D., OF CESAREA.

THERE were reformers in the Papal church long before the Reformation. No doubt many men have appeared from time to time as reformers, of more or less influence, in the Greek and Armenian churches.

That there is a demand for reform at the present time in both those churches, and more especially in the Armenian, no one who has had an intimate acquaintance with them can doubt. In each, but particularly in the latter, there is a strong demand for the removal of pictures from the places of worship; while



many of the rites of the churches are almost a dead form, if not entirely neglected. The demand for reformation is growing more and more imperious, and it is to be hoped that before long men will appear who will have the power to act as leaders of the evangelical sentiment, and that a mighty reformation will be accomplished.

Some fifteen years ago an Armenian monk, Chilingiryan Hagop, appeared in Constantinople as a reformer. For a short time he was the leader of a party in the Armenian or, more properly, the Gregorian church. He published an expurgated prayer-book of the church which, I am assured by good authority, is quite evangelical, and not very unlike the "Book of Common Prayer" of the English Episcopal church. He soon met with such severe opposition that he was induced to leave the church and become a Protestant. However, his Book of Prayer, and tract which he published, exerted a good deal of influence, and led to correspondence which resulted, in the city of Cesarea, in the formation of a reform society. This occurred about the time alluded to above, some fifteen years ago. This society is now known as "The Society of the Lovers of Instruction." Its purpose is well expressed in the preamble of its constitution, namely:

"To secure the progress of our nation in purity of morals and character, to strengthen hearty love and to secure divine enlightenment.

"This we seek to accomplish: 1st. By extending the knowledge of the holy gospel, by teaching it openly in the language of the people according to the requirements of the divine law; 2d. By opening schools that shall have such a high moral character as is required by the divine Word. (Proverbs ix, 10 and 17); 3d. By preparing teachers, and sending them to surrounding villages."

For three years this society had no very strong leader, and yet its members showed great liberality in raising the money necessary for paying rent and other expenses. Twelve years ago they secured the services of a man who was once a preacher of the Protestant church in Yozgat. He is a graduate of Bebek Seminary, and one who, both by nature and by education, is remarkably well fitted to be a leader. Up to that time, they had been able to put into execution only the first of the above-mentioned resolutions. In this they had worked faithfully.

Under their new leader, they soon opened a school which has been steadily maintained according to their second resolution. When they began to make a strong impression, the Armenian ecclesiastics took advantage of the effort of the Turkish Government to hunt for communists, and encouraged the charge that this society was a dangerous political organization. The leader was obliged to flee to Constantinople to avoid persecution and to secure the protection of the Armenian Patriarch, and some of the more prominent men were thrown into prison, where they remained several weeks. The Patriarch, being a liberal-minded man, gave their cause a favorable hearing; and, as the charge of communism was utterly groundless, they were exculpated, and renewed their labors with the real or implied approbation of the Patriarch.

The number of names enrolled as actual members of the society has never been large, not more than one hundred and twenty; but sometimes one name really represents a whole family, so that the actual number claimed by them is some three or four hundred.

There has been in this society, from the first, a strong opposition to the Protestant movement and an effort to dissuade men from attending the Protestant church. This has seemed to us a mistake, but it naturally follows from their avowed principle that the church must be purified, not by leaving, but by remaining in it. As years have passed, however, this opposition has become less.

The labors and the successes of this society have never been so great or so encouraging as during the last winter. They had two flourishing schools, one for boys and another for girls; and their evangelical character was quite in accord with their declaration in their second resolution, where they say that their schools "shall have such a high moral character as is required by the divine Word." At that time there was a weekly female prayer-meeting, attended by from sixty to one hundred and twenty. The interest manifested in that meeting, the zeal, the earnestness in prayer, as reported at the time, were such as to make us believe that the Spirit of God was present.

The secretary of the society tells me that at that time their Sunday meetings, which consisted of one session of from two to three hours, were attended by an average of five hundred persons, and that sometimes not less than eight hundred were present. The exercises consisted of an expository service, and a sermon, besides reading of the Scriptures and prayers. They were having a meeting on a week-day evening at which, for attracting strangers, they had some instrumental music and national airs, together with Scripture readings and exhortations. This was the most popular meeting, the number sometimes going up to one thousand. Perhaps the most interesting of their meetings were their district prayer-meetings. Through the winter, they held eight of these in as many different quarters of the city on four evenings of each week. Two men in each district were appointed as leaders of these meetings, and once in two weeks these leaders held a special union meeting to report from the several districts and to plan for increasing the interest in the same. These meetings were each attended by an average of from twenty to twenty-five persons; and, for Turkey, the strangest thing of all is that *women took part*, freely making remarks and leading in prayer! The secretary of the society assures me that the scenes at their meetings last winter were very much like those during the revival at Adana, as reported in our mission paper, the *Avadaper*.

The authority alluded to above is responsible for the following statements, which we believe to be mainly correct. They show the best results of the labors of this society. He says that in nearly, if not quite, every one of the families known as belonging to the society, family prayer, together with the reading of God's Word, is regularly observed, morning and evening. In answer to the question, "What is the moral character of those connected with the society as compared with what it was before?" he replied that the change for the better was very great.

The prospect of this society is not hopeful. The very great prosperity of the last winter drew the attention of the bishop, the monks, and the leading laymen of the Armenians to their work, and they made a combined effort to crush them. The leader and some of the more prominent members were called and questioned as to their political relations. As they declared themselves Armenians, they

were told that they must stop their schools till they could secure teachers whom the bishop would approve. They urged that they were anxious to retain their present teachers. The Armenians replied that they had plenty of good teachers whom they could have, but refused to confirm those that the society was employing. The leader of the society was also informed that he could not continue his labors unless he could secure the approbation of the bishop. As they could not accept these terms, the bishop appealed to the Turkish Government, complaining that the leader of the society and others refused to listen to their superiors, and demanding that the schools and also the place of worship be closed. The request was granted, and policemen were sent to see that the order was complied with. Then, further complaints were made against the leader as a dangerous man and a stirrer up of strife. The monk, who represents the Armenians in the government, said that he could not be responsible for the conduct of the Armenians of the baser sort if the leader were not sent away. The result was that he was sent, as a sort of banishment, to our Governor-General at Angora, a city about one hundred and seventy-five miles from Cesarea, where he has now been for more than three months.

Before he left, seeing that they were in the hands of the Armenians, and fearing that their "tender mercies" would be "cruel," the leader, Dr. Avidis Yeretdzian, made a written statement, declaring himself a Protestant, and on the next day thirty-seven of the more prominent members of the society did the same. It is highly probable that the banishment would not have taken place had this been done a few hours earlier. If it had not been done at all, it is equally probable that others would have been imprisoned or banished, and that Dr. Yeretdzian, who is now at entire liberty, would have been imprisoned in Angora.

When so many became known as Protestants, the schools were again opened, but as Protestant schools. Many of the people now attend worship at the Protestant church. They continue to have district meetings by themselves. It is clear that this society has done much for the enlightenment of this city. This, too, is clear that such a society cannot exist except by sufferance of the Armenian church. Whenever the ecclesiastics please, they can compel the members of such societies either to give up their organization or become Protestants.

This society is remarkable only for a more complete organization, and a more efficient leadership, than many others that have appeared in many cities and towns throughout the empire. A few days ago I was at Everek, a large town twenty-four miles south of Cesarea, where a friend assured me that twenty men, heads of families, met with him weekly to study the Word of God, and had done so for years. He says that all of these are accustomed to have family prayer, morning and evening, and that the power of the gospel appears in their daily lives. In that same town there are two other similar societies. These, and nearly all other similar societies in other parts of the empire, are distinguished for their earnest study of the Word of God. Our friends may be assured that a mighty work is in progress in Asia Minor, which does not appear in any of our statistical reports, and which can hardly be reported in any way.

It should be added that, with the more efficient leadership of this society in Cesarea, there is more to give evangelical people anxiety. While some of its

members go to the Armenian church for the sacraments, there are others who are inclined to neglect them altogether; and it is said that their leader encourages this by bringing the example of the Quakers to prove that it may be proper to neglect entirely the outward form, the true observance being in the spirit and not in the letter.

The matter of separation from the Armenian church is pressed as a great error, if not as a crime, in the Protestants, and even now, though compelled to seek protection under the shadow of the Protestant political organization, they are far from cordial. While some, who have found that the society does not meet all their needs, have been drawn nearer to the New Testament, there are more who have wandered farther away from it. May the present persecutions be blessed to them, making them willing to sacrifice all things for Christ.

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### Letters from the Missions.

#### Zulu Mission.

##### MR. WILCOX AT INHAMBANE.

It will be remembered that Mr. Wilcox, in November of last year, made explorations at Inhambane, a town some 650 miles north of Durban, on the coast, with reference to establishing a missionary station there. His report of what he learned was given in the *Herald* for April. In June last Mr. Wilcox took his wife and child to this new field of labor, and, although on reaching the port, news of the prevalence of small-pox was brought him, he landed and set up his home in a house vacated by a Portuguese merchant, across a bay, some twenty miles from the city. He now writes of excellent health, and a promising opening, though many difficulties had been encountered. Under date of July 30, he says:—

“For a few days we were subject to many inconveniences from our ignorance of the language, and from our cramped quarters. But we were getting things arranged a little comfortably when one day a native soldier came to the house, bearing a formidable-looking envelope, sealed with the great seal of the Governor of Inhambane. With trembling hands we broke the seal and took out two letters. One of them was a copy of a letter from the Governor-General to

the Governor of Inhambane, in reference to the request made by me, when here last November, for permission to establish a mission. It was written for more information concerning ourselves and our work. In the other letter the Governor of Inhambane said: ‘I prohibit you from establishing the mission for which you begged permission.’

“You may judge what a gloom fell on us by this intelligence. But we took it to the Lord, and it was with a cheerful, almost merry, heart that I set out for Inhambane in a few days, to see the new Governor. Having gained an audience, I soon saw that I need expect no favor in this quarter. He said that the priest had written him a letter, asking by what authority I had come into this province to teach another religion; that it was against the laws, and that it would be impossible for him to give me permission to establish a mission here.

“He said there was nothing in the laws to prohibit me from taking out a certificate of residence, purchasing a place and teaching our own servants, which was, in fact, all the Mohammedans did.

“There being yet time before the steamer sailed on her return, I wrote a letter to the Governor-General, fully setting out the object of our mission; how we came to seek this field, drawn by the reports of Richards and Pinkerton, and by

the invitations of the people; that we did not wish him to interfere with the work of the priest, but only to teach Christ to those who have no other teacher. We asked: If the infidel Mohammedans are allowed here, why we could not have as much liberty to teach Christ twenty or fifteen miles away; and, if he could not give us formal consent to establish a Protestant mission, whether we could buy a place to teach our own servants?

"If this is the most we can do, teach our own servants, we want a place where we can have a good many of them. For 'servant' here not only includes all who are in our pay, but all natives who are allowed to live on our place, of whom every trader has from a dozen to a score or more families. If we can do no better, this will be good enough to start with. Besides, if we are once settled, I do not think anything will ever be said if we should preach in any of those villages where the priest never comes."

Mr. Wilcox speaks of a lake, about five days' journey inland, which he visited with Mrs. Wilcox:—

"It is a beautiful, clear expanse of fresh water, elliptical in shape, and about five miles wide by six long. The surrounding country is dry and for the most part elevated from one to two hundred feet above the lake. On any of these high places I think it would be healthy. The population is sparse, but we could get plenty of land cheap, and would be secluded from the jealous eyes of the priest. I am altogether in favor of this location, if we cannot get permission to establish a regular mission."

August 1, Mr. Wilcox writes:—

"I received a letter from the Governor-General, saying that he will lay the matter before the Council, and, when he has received their opinion, he will send me a final answer. But I do not understand him to say that I must not preach till I hear from him. Upon the whole all hope is not destroyed yet. Now we must petition the King of kings that the final answer may be favorable. Pray for us."

Since the above letters were ready for the press, later news has been received

bringing dates down to September 1. The health report is excellent. Mr. Wilcox says that there are two dialects spoken by the natives about Inhambane. He is now engaged in mastering the one which is least like the Zulu, which he calls the Itongu. He is still looking for the most favorable location, and thinks he may find it north of Inhambane, at a spot from which a large number of dwellers along the coast can easily be reached by boat. No further communications had been received from the Governor.

### *West Central African Mission.*

#### PROMISING NATIVE LADS.

LETTERS from this mission bring down the dates to July 27. Dr. Nichols has suffered so much from physical difficulties, the result not so much of the climate of Bailunda as of its altitude above the sea, that, greatly to his own regret and that of the mission, he has felt obliged to retire from the service. Dr. and Mrs. Nichols reached the United States October 23. The other members of the mission are in excellent health. Mr. Miller gives the following account of the boys under his care, which, in view of the fact that it is but little over two years since their language was both unwritten and wholly unknown to the missionaries, indicates rapid progress:—

"For the past three weeks I have not kept school, for the boys are helping me work. I give the schoolboys the first chance to earn some cloth for clothing that they may be more contented to remain at school. They work as well as any boys do. One of them is our cook and waiter -- I was telling him this afternoon what to prepare for supper. In order not to forget, he wrote down the articles in a clear, legible hand. Three of my eight scholars can read and write almost any word in the language. Visitors often get them to write something and then bring the manuscript to me to read. As I read what is written it pleases them very much. This of course is done to find out whether the boys can really read and write or not."

Of Mundombi, a lad who has worked for Messrs. Miller and Fay for nearly one year, Mr. Fay writes:—

"He came soon after I arrived and has been with us all the time with the exception of a few weeks when he was ordered off to help move the war camp. He has proved so faithful that we trust him to a great extent. For a few weeks we have been trying to teach him to cook. Last week he did nearly all of my cooking.

"This boy I consider a very promising lad. He can already read and write quite well. When the printing-press comes I think he will make rapid progress. If we can keep him for a few years I think we can hope for much good from him. He is only one of four of five boys over whom we seem to have a good deal of influence. These are the ones for whom our friends should pray, for is it too much to look upon some of these boys as the first-fruits, and perhaps the first native preachers of the Bailunda Church? With God nothing is impossible."

#### A FOREIGNER TO BE DREADED.

Mr. Stover writes, July 14:—

"This morning our lads came with the report that Careiro, the man who came up here to investigate, nearly a year ago, has come to stay, as he is building an *imbo*. Our lad added, 'He buys people, and that is bad. We shall not go there.' We pray God that no one of these lads, who have become so dear to us, may ever set foot on his premises. Further reports say that the king says he may stay here until he (Kwikwi) returns from his wars, and then he will see. There is very little doubt but that the presents he brings will work the desired effect upon Kwikwi's cupidity and bring about the result Careiro wishes, unless the Lord interferes."

It seems to be as yet uncertain what object this Portuguese man has in coming to Bailunda. He announces his purpose to open a distillery, but Mr. Sanders reports that at Benguela no one believes this story. It may be he is seeking slaves. Whatever may be his object, his presence bodes no good.

#### European Turkey Mission.

##### THE STORY OF CRICORE.

MR. THOMSON writes from Philippopolis, September 17, in a strain of glad hopefulness, feeling that while there are troubles and discouragements, the "encouraging signs outnumber and outweigh them."

"I must begin by telling you the story of Cricore, an Armenian convert. When he was a small child, our place of worship here was in the heart of the Armenian quarter; and Cricore, attracted by the singing, used to come in frequently. This became a habit, so that, when so old that his parents felt it would not do for him to attend the Protestant worship any longer, he had become so attached to it that he would not stop going. His parents beat him, shut him up on Sunday, tried to lure him away, and the neighbors systematically persecuted him; but to no purpose. Cricore would not have anything to do with any religious services but ours. The crisis in his life occurred about two years ago, when he was about twenty-one years of age. A short time previous to that, when he began to feel that his prospects for life were injured by his going with the Protestants, he wavered a good deal, and was beset by great temptations. But he received grace to make the right decision, and came out clearly and strongly on the Lord's side. From that time his employer, who was also an Armenian, began to treat him more and more harshly, till at last, about seven months ago, he told him that he must either quit the Protestants or leave his service. Without any hesitation Cricore left his good position. For about two months he found employment and slight remuneration by hawking books about the town.

"At the end of that time, Cricore came to me, saying that he was anxious to go to one of our Armenian colleges in Asia Minor, to fit himself to become a preacher to his own people, and asking me to do what I could to help him. That matter was in due time satisfactorily arranged. Meanwhile I was providentially enabled to engage him for four months as colporter



for this district. He did well, showing great zeal, and exhibiting a greater desire than any of the other men to press the Scriptures upon the notice of purchasers. Considering that he is a foreigner, young and inexperienced, and has certain faults, such as impetuosity and rashness, which lie very largely on the surface, I think he has shown himself a very excellent worker.

"When our church was organized here he presented himself as a candidate for membership. Of his sincere and earnest piety we felt no doubt. He regularly attended the services, was often at the prayer-meetings, taking part in Turkish or Armenian, when many of the Bulgarians were absent or silent. He is now at Marsovan, though, unfortunately, he is backward in his studies, and has had to enter the preparatory class. Also, through the sickness of his brother, and through a lack of proper manly independence, he has allowed himself to reach Marsovan without funds, so that he will have to be supported by friends. Still I believe that, taking all in all, this is a case to be very thankful for. I look to Cricore, in God's providence, to make a beginning of the work amongst the Armenians in this province."

#### CRUEL PERSECUTION.

After speaking of several encouraging features in other places, as reported by native helpers, such as additions to churches, increased attendance, systematic contributions begun, Mr. Thomson gives the following case of cruel persecution and of heroic patience under it, as reported by Mr. Kostoff, from Panagurishte:—

"There is a woman here who, for a considerable time, has been searching the Scriptures, and three weeks ago came to the decision to live for Christ. But she is suffering very severe persecution from her husband, her mother, her relatives, and from the quarter in which she resides. Last Sunday she was beaten severely by her husband and her mother, who took from her her outer clothing and shoes, and drove her out. Last night she had a still worse experience. Her mother stripped her to her under-garments, put her on the

ground, and then with other women beat her severely, trying if possible to terrify her. Her husband drove her out, and will not have her in his house, since she will not leave the path she has decided to follow. Besides this, he threatens to go to the Bishop in Philippopolis and have her divorced, since she has become a Protestant. But thus far she has been steadfast, and has answered 'Let them do what they will, I wish to live for Christ.' She can read the Bible very well, and understands nearly all she reads, especially those verses that explain the way of salvation. Pray for her that God may give her grace to stand firm for Christ. Through her persecution people here have been greatly stirred up to inquiry.

"While one cannot but deplore such a persecution, and have the deepest sympathy with the poor woman, one still has a feeling of thankfulness that we are permitted to see what grace can do. A few cases like this over the field would be worth years and years of labor."

#### Madura Mission.

##### THE GREAT NEED.

MR. JONES writes from Madura, August 22, very hopefully, but speaks of the great need they have of an outpouring of the Divine Spirit. He says:—

"I am glad to find that our congregations are so well scattered over the station. The city has, as you know, one congregation besides our two large churches. In addition to these there is a cordon of half a dozen small congregations around the city within two or three miles of my bungalow. These are mostly in a weak state, and contain in some cases very poor material. Yet they are strategic points, and with faithful, energetic work can be brought up to influence and power. What they specially need is the superintendence and stimulus of earnest and consecrated catechists, and men baptized with the Holy Ghost. I regret to say that, while some of them do not seem to me to lack decided ability, they appear to have settled down into a lifeless routine.

"Our best village congregations are those which lie from eight to fourteen miles out of town. During the last two weeks I have visited them, and in three of them have administered the Lord's Supper to the members. As is often the case, I find in them food for hope as also for discouragement. I am not sure but that the latter predominates.

"I am decidedly encouraged, however, by the determined air with which several of the men have promised to put on new life and zeal of faith in the Lord. Would that the divine blessing might sweep over eastward from Adana or westward from Japan! This is all we need to bring to the Lord remarkable results in this district, which has been honeycombed with divine truth.

"We have a strong native agency, and our congregations are everywhere scattered throughout our field. May 'the rustling of a mighty wind' soon fill us all with a divine yearning for the salvation of souls and with that power from on high which alone can accomplish it. I have a strong faith that some time, in the near future, Madura Mission is to be signally blessed by God's presence. God prepare us for it."

#### ACCESSIONS. — WORK AMONG HIGH-CASTE WOMEN.

Mr. W. S. Howland writes from Mandapagalai, August 3, encouragingly, but feels great solicitude from the growing spirit of caste. He says:—

"We have been encouraged by accessions in several places. We have a new congregation in one place of about thirty persons, relatives of our Christians in other places. They wished to intermarry with our Christians. 'If you will become Christians, we will give our daughters to your sons, but not otherwise,' said the Christians. They consented, and have now been under instruction for ten months. In Sevalpatti, where Pastor Thomas has his home, twenty-nine families, consisting of over one hundred and twenty-five persons, joined us in a body last month. Their relatives are Christians, and there had been

some prospect of a few, at least, of these people coming over, when a severe persecution by the heathen village officials turned their minds to us for help. They came all together, and, although the case has been decided against them in the court owing to the ignorance of the parties and witnesses, yet none have gone back to heathenism. There seems to be every prospect that they will remain firm, and in due season I believe we shall see them coming forward under instruction, and by the elevating influences of the gospel brought into the fellowship of the church.

"An interesting work among high-caste women in Ampalcottai was commenced in May. The widow of a catechist who died last March, in Impuvanam, came to live with her daughter, the wife of my Ampalcottai catechist. While we were at Kodi-kanal she commenced, of her own accord, teaching a few high-caste girls in Ampalcottai. She has now seventeen pupils, some having already finished the first book. It is in one sense an outgrowth from Mrs. Capron's work in Madura, as many of these women and girls are related to the women who are under instruction by Mrs. Capron's Bible-women."

#### TROUBLE FROM CASTE.

"I foresee that there is going to be a new trouble from caste. It has already commenced in Tinnevely, where the large majority of the Christians are from what is called the Shanar-caste. Great offence has been given to the Shanars of Tinnevely, by a non-Aryan and aboriginal origin being attributed to them in a book written by Bishop Caldwell. They themselves claim to have been descended 'from the good old Pandyan Kings of Madura,' and consequently to be of Kshatriya origin. A pamphlet has been written in refutation of the Bishop; and, as we understand, petitions have been addressed to Mr. Gladstone, to Mr. Tucker, Secretary of the S. P. G., and to the Archbishop of Canterbury, requesting that 'the book which has given so much offence to the Shanars may be withdrawn.'"

\* *Indian Churchman.*



"These Shanars have been considered all these years as very low down in the caste scale, in fact, by many, as very near the Pariahs. They are a thrifty and wealthy caste, especially so in the south. They are bigots in religion. They are growing more and more strict in respect to fancied purity and purification. Hundreds of their women pass near our church on their way to draw water. A year ago it was decreed by their head caste men that the women must no longer carry the pots of water on their shoulders or heads, but on their hips, like Brahman women. A man was hired to sit at the side of the road near our church and watch the women as they passed, and enforce the rule until it shall become a habit. Next, it was decided that smaller and more comely jewels, such as the higher caste wear, must be worn. Now, a few weeks ago, quite a number, more progressive than others, in a village near by, have with due ceremony put on the 'sacred thread,' and are henceforth to be considered Kshatriyas, while their caste title is Raj or Rajah, and no longer Shanar or Nardar.

"The movement is not confined to the heathen. It is showing its hydra head among the Christians in the south, and is spreading far and wide. Only the Holy Spirit by his gracious influences can check the evil."

#### Ceylon Mission.

##### EDUCATIONAL WORK. — JAFFNA COLLEGE.

MR. R. C. HASTINGS has removed to Oodoopitty, to take charge of the Female Seminary where Miss Townshend did such faithful work. This school is serving an important purpose in awakening an interest in female education. Mr. S. W. Howland is, for the present, to devote his strength to village work near Chavagacherry.

Dr. Hastings, August 18, writes very hopefully of the present religious condition of Jaffna College, giving the following facts:—

"On June 7, we graduated a class of eight, all but one Christians. June 28 and 29, candidates for a new class were ex-

amined, and sixteen selected. Since then others have been added and the class now numbers nineteen. Ten of them are from Christian families and two are communicants. Three are sons of native pastors, and two of catechists in our service. The remaining nine are from heathen families.

"On the first Sabbath of this month we had the pleasure of receiving five of our students to the church. Three of them are from pure heathen families, one from a nominally Christian family, and one has a Christian father. I meet a class of about fifteen every week, who are regarded as candidates for admission to the church.

"The present number of students on our list is sixty-seven, all but three of whom are in attendance. Twenty-six of the sixty-four are communicants, and fifteen others sons of Christian parents. Though there is no special religious interest in the College at the present time, all are attentive and a few seem thoughtful."

##### MANEPY AND ALLAVETTY.

Mr. W. W. Howland writes from Oodooville, July 11, of the encouraging work in that vicinity, as follows:—

"I have resumed the care of Manepy and Navaly on my return from the Hills, Mr. Hastings, senior, retaining the care of Panditeripo for the present. The work at both these stations seems to be prospering. Misses Leitch are very active and with good results. I was especially interested in the large Sabbath-school at Manepy, with classes of all ages, from gray-headed men and women to very small children.

"The pastor at Allavetty is feeble, having had a slight attack of paralysis in the right hand and side. While he is disabled, we supply the preaching in turn from here, and do what we can for the other work. We are now having the most favorable season of the year for village work and are endeavoring to improve it by evening meetings in the school bungalows and private houses, and meetings for women in the afternoon, and in visits from house to house. Your letter to the Madura Mission urging the importance of personal labor for the salvation of individuals came while

I was there. It was received in a very good spirit by the missionaries, and a Tamil translation prepared for their assistants, of which I brought home a copy. It was read at our semi-annual meeting of the pastors and delegates last week, and I hope it may do us all good."

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Japan Mission.  
THE REVIVAL.

MR. CARY writes from Okayama, September 15, of the progress of the revival, with interesting incidents, as follows:—

"The prospects of the work in Okayama and vicinity appear very promising. In the church here there seems to be a deeper spirit of consecration than I have before seen. Dependence on the Holy Spirit, earnest desire for spiritual growth, a sense of personal unworthiness, and desire for the salvation of others, are marked features in the experience of several of the church members. A pastor of one of the Presbyterian churches in Tokio who spent a week here was the means of helping many of the Christians. Several special meetings to pray for the indwelling power of the Holy Spirit have recently been held. Some outside of the church are being affected, and we hear of a few hopeful conversions. The idea of the 'sinfulness of sin' seems to be a difficult one to get into the minds of the Japanese; but recently among both Christians and unbelievers there seems to be more realization of personal unworthiness and guilt. There are thirteen applications for admission to the church the first Sunday in October; but a few of the persons may be advised to wait a short time longer.

"One of the prominent members of the Takahashi church was present at some of the meetings here a week ago. He was thoroughly aroused, and on his return home told the Christians what he had seen and heard here. We hear that at the first meeting after he went back the church was deeply affected, while many with tears confessed their sins. The first steps were taken for removing some unpleasant feelings which had arisen between the Chris-

tians of Takahashi and those of Ochiai, and there was a new consecration of themselves to God. The worker at Ochiai, happening to be at Takahashi, was in the meeting. From there he came to Okayama, where he spent a day; and now has gone back to his own work, hoping to be the means of carrying the blessing there. We pray that God will continue to be with his people, and at this time, if it is his will, make his Name to be glorified among the heathen."

PERSECUTIONS.

"Takahashi was, during the summer, the scene of a curious occurrence. At a heathen festival some of the people made an image of Christ hanging on a cross. This was placed on a cart and drawn through the streets. Some of the men carried spears, and it was a part of the programme that these should be thrust into the image; but when the time came no one was found who dared to do it. They tried to hire some boys, but they refused, and both old and young were afraid to use the spears. Probably there was merely a superstitious fear that in some way they might bring evil upon themselves. In any case, their intended sport and ridicule of Christianity was a failure.

"One young man, who is a member of the Takahashi church, has suffered much persecution from his father. A few days ago he was bound with ropes to a post, and the father taking a heavy stick threatened to kill him unless he would promise to give up Christianity. He did give the young man a severe beating. Though several of the neighbors saw the performance, none tried to prevent it; in fact, some called out, 'Kill him! kill him!' The son escaped that night and has run away; though he plans to write to his father, saying that he has no desire to be the cause of any trouble. On the contrary, he hopes that the father will examine Christianity to see whether it is not indeed the truth.

"Had I time I would speak of the work in some of our other out-stations, but I am just starting to spend Sunday at Amaki where the work seems to be getting a good

hold. We continue to hear good reports from Imabari, and I plan to visit that vicinity next week."

Similar reports came from three sections of Japan. One case is referred to by Mr. Jencks where a church was disaffected with its pastor, but where now the whole condition is happily changed by the spiritual quieting which has followed special prayers and labors.

#### NORTHERN JAPAN.

Mr. O. H. Gulick, of Kobe, during the summer visited Yezo, the great northern island of Japan, to which our missionaries sometimes go for rest and to escape the heat. Our readers will be particularly interested in the account of the students in the Agricultural College, of whom they heard something years ago. Mr. Gulick, says:—

"Led by the liberal offers of the government, three years ago, several of our Kobe Christian people organized a society to start a colony in the island of Yezo, now known as Hokkaido. The leaders and directors of this enterprise were among our best church members. Through their efforts a colony of about one hundred people from Kobe and vicinity went to a point in Hokkaido, named Urakawa, where they are engaged in redeeming wild land and bringing it under cultivation. Among these settlers in the northern colony are members of the Sanda, Kobe, Tamondori, Hiogo, and Kioto churches.

"From Hakodate a journey of one hundred and ninety miles—forty by steamer and one hundred and fifty by land, mostly on horseback—brought me to the Kobe colony at Urakawa. The leading man of this colony is Mr. Sawa, one of the first converts of the Sanda work, and, while he remained with us, the most prominent member of the Sanda church. From him, his wife, his mother, and all of the twelve Christians there, I received the warmest welcome. I spent a week with them strengthening their faith and instructing them in the truth, preaching to them and administering the Lord's Supper upon the Sabbath. The wife of one of their num-

ber made profession of her faith, and received baptism. These thirteen believers, with a single exception, represent the churches of our connection, being members of eight different churches. They observe the Sabbath and maintain regular Sabbath services in a room set apart for this purpose. I hope that another year they may be organized into a church and enter into recognized relationship with our churches of Central Japan. I gave them reason to hope that I might visit them again next year. It was evident to me that this short visit of mine to them was of vital importance in establishing their faith and amending their practice in some important points."

#### CHRISTIAN STUDENTS.

"Through the teachings of President Clark, formerly of the Massachusetts State Agricultural College, who under the Japanese government founded the Agricultural College of Sapporo, a company of from twenty to thirty of his earlier pupils embraced Christianity, and were baptized by Mr. Harris, then located at Hakodate, a missionary of the Methodist Episcopal Board. Since Mr. Harris left, Mr. Denning has baptized several. Upon the departure of President Clark, the Agricultural College fell under the influence of American Unitarians, some of whom I judge have exerted no positive religious influence, only three of the present members of the college being professing Christians. But the zeal of many of the early converts seems not to have abated. Most of these believers have been graduated from the institution, and are now teachers, farmers, or government officers in Hokkaido. They remain unconnected with any of the churches in Japan, but form by themselves a Christian community. These young men, with the Christians who have come to them from the churches of the South, number about fifty persons. They have formed a Young Men's Christian Association, have rented a building for a church, and maintain Sabbath morning and evening, as well as week-day, meetings. When a missionary visits Sapporo, they invite

him to preach and administer the Lord's Supper. In the absence of outside help, three of the young men take turns in conducting the services.

"I was most favorably impressed with the character and zeal of the leading young men of this Christian Association. They often speak of themselves as a church, though well aware that a Young Men's Christian Association does not constitute a church. This state of independency is the result of coming into Christian communion under joint Congregational, Methodist, and Episcopal influences. In order to avoid division and collision, and yet maintain unity among themselves, they have continued, now perhaps five years, without a church organization or affiliation with any of the churches. They acknowledge that this is not a desirable condition. Were there an Association of Congregational Churches on this island, I think they would quite likely ally themselves with it.

"This northern island is thinly populated; large tracts of the richest land lying wholly unpossessed, in the valleys as well as on the coasts. Here we have a

grand outlet, and a healthful field of occupation for the crowded millions of Central Japan.

"Representatives of all the churches established on the main island will be found in the different parts of this land of promise. The number is sure to increase steadily by colonization alone, even if no converts are made from among the heathen. But it is true, as Mr. Watase, of Sapporo, said to me, the colonists from the South leave behind them the graves and the religion of their fathers. In this new country they are liberated from the power of the priests. Generally these latter are left behind, or, if present, are without power, wealth, or influence. The settlers here are in some respects especially susceptible to new religious influences. Truly the fields are white, but the laborers few.

"My visit to this northern island convinces me that our mission and our churches ought henceforth to have a portion and an inheritance among the tribes and the possessions in this land of promise."

### Gleanings from Letters.

*William H. Gulick, San Sebastian, Spain.*—Spain is in a transition state. In the space of fifteen years there has been almost as complete a breaking up of the foundations of political and social life in this country as during the same time in Japan. From the bondage of an absolute and personal government, the nation has advanced far on the road of liberal ideas. From the most abject subjection to the clerical yoke, and corresponding hostility to Protestantism, there has been such a reaction that the majority of the Spanish press to-day is seen boldly taking the stand for religious liberty, while the law of the land, defectively, to be sure, but still measurably, protects evangelical workers in all parts of Spain. Meanwhile, evangelical ideas are so manifestly on the increase, that there is hardly a session of the national

Cortes in which a number of days are not dedicated to the consideration of laws that directly, or indirectly, shall regulate dissent and its relations to the State. This, then, surely is the time for us to lay out our strength in the spread of the gospel, with its conserving influences, that the emancipated people may not be left to rush from absolutism into anarchy, from fanaticism into infidelity.

*William Ireland, Adams, Zulu Mission.*

—The annual meeting of our Christian natives commenced on Wednesday, July 18, closing on Sunday evening. Besides large committee meetings of the principal men, there were three sessions each day, and every time a crowded house. At the Sabbath midday service there were thought to be five hundred persons in the Mission Chapel, filling every available space; be-

sides an overflow meeting, under a large tree near by, of about three hundred. Benjamin Hawes preached a capital sermon, and Umbiyana spoke well at the communion service. On the whole, I think the outlook is more encouraging than for many years. We seem to be steadily gaining ground in the temperance movement, although it is very hard for many of the old members to give up the native beer. Our missionaries, men and women, have stood firm on this question, and I think we have reason to thank God, and take courage.

*Miss Ellen M. Stone, Philippopolis, European Turkey.*—Miss Graves and I have made a tour to Panagurishte, and were present at the examination of candidates and the organization of a church of twelve members. We had some most delightful experiences among the spiritually-minded Christian women of that village. The work there is heart-satisfying in its depth and life.

*James E. Tracy, Tirumangalam, Madura.*—We need men *at once*. Some here are now carrying double burdens; some are looking forward to an interval of needed rest; one or two feel themselves less strong and active for work than they were twenty years ago. The work is a growing one, and needs enlarged support. Tirupuvanam is in a most hopeful and promising condition. It urgently needs the fostering care of a resident missionary to develop and carry to completion the work which is opening. Blani, which has enjoyed for several years the advantages of wise and active supervision, can ill afford to do with non-resident superintendence for any considerable length of time. Such unavoidable intermissions of occupancy are freighted with unfortunate influences, and are every way undesirable.

*Miss F. A. Gardner, Osaka, Japan.*—Of the work in Osaka there is almost everything to encourage us, as we look at it after an absence of six weeks. The pastors have done earnest work, and the work in all four of the churches, and in the out-stations, looks very hopeful. Six adults united with

the Tenma church yesterday (October 30). The Naniwa church gets a good deal of strength from its out-stations. They are supporting two missionaries, and hope to send out a third soon. A young man who has lately been sent to Koriyama has been supported by the Greek Church missionaries, and was expecting to become a missionary, when he called, one day, upon Mr. Sawayama to ask some question in theology. They had a long talk, and he came often after that, and finally made up his mind to join the Naniwa church. Mr. Sawayama told him to ask advice of his teachers, and he told a Russian priest of his convictions. The priest told him that he would pray for him, and advised him to pray for himself, and do as the Lord directed him. Mr. Sawayama feels that it was a direct answer to their prayers for workers, as he had been very well instructed, and seemed very humble.

*D. W. Learned, Kioto, Japan.*—Yesterday (September 30) I had the pleasure of visiting the First Church in their communion service, and of baptizing fifteen persons. Three of them were young men from the school, and two were pupils of the girls' school. A week ago, on the first Sunday of the term, the afternoon was devoted to hearing the reports of the young men who have been out to preach this summer; they come back with great zeal, and most of them bring encouraging reports. They represent widely-separated fields, from a place two hundred miles or so north of Tokio to Zuhucha, on the island of Kiushiu, in the southwest.

*Miss Estella Fletcher, Ponape, Micronesia.*—We are all well at this writing (May 1). The work seems to be moving on nicely; the girls in the school seem to be learning rapidly. Last December the *Star* brought a little girl from the island of Ruk, to be educated here. When she came she could spell a little in her own language, but knew not a word of Ponapean. Now she can read well in Ponapean, and is in subtraction, in the arithmetic. But she is an exception.

## Notes from the Wide Field.

## AFRICA.

A CHRISTIAN HERO. — We gave, in the *Herald* of November, an account, by Rev. Owen Watkins, of a visit to a Christian community two hundred and fifty miles above Pretoria, in the midst of the densest heathen darkness. We find, in the *Wesleyan Missionary Notices* for October, an extended account, by Mr. Watkins, of Samuel Mathabathe, the founder of this community, from which we gather a few interesting particulars.

Samuel is certainly a remarkable man, with a remarkable history, as showing God's providence in working out the salvation of Africa. Sixteen years ago he went down to Natal seeking employment. There he met the late Rev. Mr. Allison, who became much interested in him, took him into his school, and instructed him in Christian truth. He was converted and became a devoted Christian. After seven years in Natal, he felt a call to return to his home and his friends, in their darkness, and tell them what great things the Lord had done for him. He at once gave up all his earthly prospects and the Christian privileges enjoyed in Natal, and with his companion, who had also been brought to Christ, started on his long journey of seven hundred miles, on foot, to carry the gospel to his tribe and people.

On his arrival, Samuel reported to his chief and asked permission to preach Christ to the people, but was indignantly refused and threatened with death if he did. He determined to remain, however, and, though holding no public services, for more than four years taught from house to house, reading and expounding the Scriptures, and was greatly blessed.

After four years, the chief died, and from his successor, his chief wife, Samuel at last obtained permission to hold public services and to establish a school. A building was erected holding six hundred persons, a school was established, and the work of the Lord prospered. Churches were afterwards built in two other places, and two men of good report and known piety were set apart and consecrated to the work; sent to the French Mission in Basutoland, seven hundred miles away, on foot, for two years' study; after which they returned and took up the work of teaching and preaching, under Samuel's direction. Great good was done and many turned to the Lord.

But opposition came. An attempt was made to drive him from the tribe, and his church was burned down. But all this only turned out to the furtherance of the gospel. Many more joined him, and, in sublime patience, he built another church. But difficulties arose from another quarter. Heathen customs, which had been held in abeyance, once more came to the front. These Samuel opposed with heroic firmness and incurred, together with all the Christians, the bitter hostility of rulers and people. The chieftainess ordered the church to be burned down. All the Christian men were driven from their huts, severely beaten, and, with their families, ordered to leave the country. Two hundred souls went forth into exile for Christ's sake. For most of these Samuel procured a refuge at the farm "Good Hope," forty miles away, where they now are, with a precarious tenure, yet making their light shine among all the surrounding tribes.

Mr. Watkins, some months since, invited Samuel to visit him at Pretoria, and thus describes him: "When I saw him I was amazed. He is a very little man, not much more than five feet high; but he has the courage of the Apostle Paul and the tenderness of the Apostle John. He told me his story, all unconscious of the sublime heroism it contained. He had labored for nine years in the dark wilds of Africa, unknown, unpaid, unvisited, unrecognized by any church. You will not wonder that I was greatly moved."



STANLEY'S EXPLORATIONS. — Mr. Stanley is vigorously pursuing his career of discovery along the banks of the Congo. He is establishing station after station as centres of commerce and, we may hope, ultimately of Christian civilization. He seems to have secured the confidence of the natives, and predicts great results from his labors. He has also discovered a new lake and explored a large river with the melodious name, Malunda. He thinks the Congo valley contains full fifty millions of people, for the most part able and willing to buy and sell abundantly. But, with all due allowance for exaggeration, here is certainly a rich and ample field, not merely for commerce, but for the seed of the gospel.

SAN SALVADOR. — Little has been heard recently from the English Baptist Mission at this place since its most efficient laborers have undertaken mission work on the Congo River; but the last number of the English *Missionary Herald* gives good reports of the operations at San Salvador. There has been a steady and strongly marked progress in every ground held, and much has been gained. Mr. Comber, who had visited the station, reports: "The school was flourishing splendidly, and there were *forty boys* (of whom twenty were boarders) under training, besides the number — about ten — who are with us on the river. Sunday services had an average attendance of seventy or eighty adults, besides perhaps sixty children. The king was much the same as usual in his relations with us, and, without doubt, is at heart our great friend and helper. But best of all was to find the pick of Congo, the *élite*, the finest boys and men, all on our side — not passively, but with much *esprit* and earnestness. Not one of these, whose support is the great test of the feelings of San Salvador people, had swerved. Our staunch friends, who had so strongly supported us at the first, were still staunch and true. They love us all, and especially is our dear brother Weeks beloved by them all, particularly by the boys. Several (some half-a-dozen) are in the position of catechumens, or of members of inquirers' class."

#### MADAGASCAR.

TREATMENT OF MR. SHAW BY THE FRENCH. — This missionary of the London Society, who was arrested and kept under strictest guard by the French Admiral at Tamatave, has arrived in England, and the outrage against him seems in the process of reparation by the payment to him by the French Government of \$12,000, and by a formal note of regret and apology to the British Government. Mr. Shaw makes no demands and says that money cannot repair the gross injury done. From his story, as related by himself recently in Exeter Hall, it appears that a more damaging case has seldom been recorded against the responsible agents of a civilized nation. Admiral Pierre and his associates seem to have conducted themselves more like barbarians than citizens of the republic of boasted politeness and civilization. Mr. Shaw was treated with an arrogance, a heartlessness, and brutality, simply amazing. The French Government and people cannot too soon, for the sake of humanity as well as of national honor, repudiate such acts and make all possible reparation.

THE SPIRIT OF THE HOVAS. — The French papers say, in reference to this affair about Mr. Shaw, that the "incident is ended," meaning that diplomacy has settled the trouble. But matters in Madagascar are far from being settled, and the issues will reach farther than French statesmanship can see. At last advices, negotiations had not been renewed, and no conciliatory offers made by the invaders. The Hovas command the whole island, except along the coast, and have no thought of submission. The *Nonconformist*, of October 25, contains an extract from a letter from Rev. James Sibree, Jr., who was hoping to resume missionary work in Madagascar (but had been able to get no further than Mauritius), which well shows the spirit of the people: "It is quite certain that a desperate resistance will be made by the Hovas, who possess a tenacity of character which is not at all appreciated by foreigners. Not only the men, but even

the women and children, are determined to resist to the last, and to join together as one in the defence of their country. Rather than allow their capital to fall into the hands of the enemy, they will themselves set it on fire and then retreat to inaccessible parts of the island. This is the firm persuasion of some who have just come from the interior of Madagascar, who have known the Hovas for many years, and have seen the quiet determination which fills the minds of every class of the community." The invasion, as yet, has chiefly injured the foreign trade, and has brought no advantage, but only loss and disgrace, to the invaders. With China and Tonquin on their hands, it looks very much as though the French, before long, would have to beat an ignominious retreat.

PROGRESS. — There is no more interesting and remarkable chapter, in the whole history of missionary enterprise, than that which relates to Madagascar. The success of the English Missions has been remarkable, not merely in the religious, but in the educational and civilizing, aspects of the results, as graphically set forth by Mr. Cousins and Mr. Shaw, recently, in Exeter Hall. Twenty years ago there were not half a dozen schools in the island; now there are hundreds, and only the outbreak of the war has prevented the number of native scholars from now reaching full a quarter of a million. Well does the *Daily News* say: "In literature, in the common acts of life, in social movement, and in politics, the progress made by the Malagasies is really remarkable. The wonder is that all this could have been accomplished in a land in which, forty years ago, heathenism was triumphant and Christianity the object of relentless persecution." And may the contrast in Christian conduct and feeling, so powerfully shown of late, between these former heathen and their Christian invaders, prove to the "gallant nation," and to the world, the amazing difference between the true and a false gospel. May this true gospel advance to greater victories still, and fill the island with increasing light and enduring peace!

#### POLYNESIA.

NEW HEBRIDES. — The reports from the mission stations in the New Hebrides, for 1882, are on the whole encouraging. There has been no special change at Aneiteum or Futuna. At Tanna two new churches have been erected by the natives. There is now no foreign missionary at Port Resolution. At Eromanga the whole island has been opened to the Christian teachers, and over one hundred have been added to the communion roll. The natives have furnished all the native food required at both stations, and have freely done all the boating and journeying required of them. On Tongoa the year has been one of decided progress. The cannibal chieftain of one village manifested considerable opposition and six persons have been killed, of whom three were eaten. But at six or eight villages Sabbath services have been maintained, with an average attendance of from three hundred and fifty to five hundred. Over two hundred persons have learned to read, and churches have been built where the idol-drums have been destroyed.

#### INDIA.

AN INTERESTING MOVEMENT. — We find, in the *Church Missionary Intelligencer* for September, communications from Rev. A. F. Painter, of Travancore, giving a detailed account of a recent somewhat remarkable movement among the Hill Arians toward Christianity. We make a single extract, illustrating the zeal and decision of many among this people in accepting the truth and service of Christ. It is the account of a meeting held at Manakombu. Sixty-nine leading men, besides women and children, are present. The object of the remarks made is to bring them to an immediate decision whether they will serve the true God or evil spirits. It is urged that on this decision their own, and probably the future of their children, depends. The goodness of God, in his works all around them, is set forth, and his care for the



smallest and weakest of his creatures, but especially his great love in providing a way to heaven, even for sinners. The story of Christ's love is again repeated, to which they listen most intently. Mr. Painter continues: "Then came the discussion. The greater part, to our joy, declared their intention of becoming Christians, and serving God only. Four of the five Atakkam Malla representatives said they had only come to hear, and carry back the news, not to renounce heathenism at once. They considered the message good, and that all ought to serve God, and they would tell their people so. To my surprise, the Melluhapaden, or devil-priest, the remaining representative, stood forth and said: 'If we determine that it is right to serve God and not devils, then we ought to serve him from to-day. I have made up my mind that I shall join to-day.' The effect was wonderful. The others at once decided to do the same, and an enthusiastic feeling seemed to take possession of all. Five only stood aloof. One by one they came and stooped down, while I removed the tuft of hair, or *kudami*, a badge of heathenism, from them, and gave them a Christian name, and prayed that God might bless them. Then the women came to be named, and brought their little children; and I told them how Christ on earth had received and blessed little children. When it was over we all joined in thanksgiving and praise, praying him to give grace to those who had determined to serve him. They all repeated after me, a great many times, 'O God, give me thy Holy Spirit, for Jesus Christ's sake.' Never before on this hill, at least for centuries, has God been worshiped."

### Miscellany.

#### THE HOLY SCRIPTURES.

The present century is in no respect more remarkable than for the multiplication of our sacred writings. Last year the American Bible Society put into circulation 1,676,232 copies of the Bible, or parts thereof, thus swelling its total during sixty-seven years to 42,083,816 copies. The British and Foreign Bible Society must be credited, in 1882, with similar issues to the amount of 2,930,000, which is an average of about 10,000 for every secular day of the year, and which carries up the whole number by that institution to 93,953,000 in the seventy-nine years of its existence. These two, with other and smaller societies, have produced over 175,000,000 copies since 1804.

Within the period just named, the largest institution referred to, which has its centre in Queen Victoria Street, London, has had an agency in enriching between fifty and sixty languages, for the first time, with translations of the whole Bible; between eighty and ninety with the New Testament, and about ninety more with portions of the Old or the New Testament,

or of both. From a list prepared by the British and Foreign Bible Society, setting forth the work of translation, printing, and distribution of the whole or parts of the Sacred Scriptures, — in which that institution has been engaged, directly or indirectly, — we find 250 languages or dialects enumerated. Including revisions, and also twenty-six versions prepared by other similar societies, we find a total of 345; and yet over four fifths of all these have been executed since the opening of the nineteenth century. The more important of those undertakings — translations into languages newly reduced to writing — have been carried on by Protestant missionaries; and they are everywhere, not only chief translators and revisers, but also the chief agents in promoting circulation. — *Rev. A. C. Thompson, D. D.*

#### MISSIONARIES IN NATAL.

The *Natal Mercury*, of June 12, takes occasion to refer, in high commendation, to the work of the missionaries of the American Board in the colony of Natal. It says: —

"The letters we published yesterday from the Rev. J. Tyler and the Rev. W. Ireland give a record of quiet, unassuming, but steady and successful, mission work, that reflects high credit upon the organization that is responsible for, and the men who have accomplished, such results. The American Board of Foreign Missions was the first mission body in the field here. In a few years it spread itself over a vast area, comprising, indeed, the whole coast-lands, and, though many of its pioneer representatives have passed away, we are glad to find that three of them, after over thirty years' work, still live in our midst. The names of Lindley, Grout, Adams, Stone, and Wilder have become historical; but our two correspondents, with Mr. Rood, have not yet returned from the field. The school at Amanzimtoté is an institution of great interest and importance, and it puts our Legislature and Government to shame by showing what might have been done years and years ago in the direction of native training. It has sent into the world 237 fairly educated lads, and it has an average attendance of 41. The new premises, towards which colonial sympathizers have lately been invited to contribute, will considerably widen the sphere of usefulness. We are glad to learn that the readiest response was made to the appeal for a moderate contribution towards the cost of building, but we are not surprised that even in these depressed times colonists strained a point to show their appreciation of so estimable and useful a body of missionaries as our American friends have shown themselves to be. Never—or scarcely ever—meddling in politics, but steadily attending to their own affairs, they have won the respect and confidence of all who desire the improvement and reclamation of our native races."

#### NATIVE PREACHERS FOR CHINA.

In a recent communication from a missionary in China in regard to the kind of native workers needed in that field, some very valuable suggestions are given, especially in reference to the question so prominent at present, whether or not

native Chinese missionaries can be sent with advantage from this country to labor among their countrymen at home. This writer says:—

"I hope consecrated men will be found for preachers and teachers. But I think that, if any should offer themselves, no promise of help should be given to pay their passage here, as we have learned from experience that a man, who, in America, where public opinion is with him, may be an earnest Christian worker, may here, where he would have constant persecution, be very inefficient. It is also the general opinion of the missionaries that an English education denationalizes a Chinaman so much that he is not able fully to sympathize with his countrymen, and is apt to consider himself so much above them, that he will not readily associate with them nor be able to live on such salaries as, in justice to the future self-supporting churches, are now paid.

"If any Chinaman wishes to do effective work among his countrymen, his studies should be in his own language, and in the Bible. Few who leave China can read more than a few sentences.

"In China, schools are of two grades. In the first they are taught to name the characters and to memorize the classics; and, as the written and spoken dialects are different, they do not know the meaning of what they read any more than an American boy could understand the Greek Testament, when he had only learned the alphabet and committed passages to memory without knowing the meaning of the words.

"In the second grade of schools the characters are explained. None but the wealthy, however, can afford to patronize these schools; and it is rarely that any of the wealthy classes emigrate to America or Australia. So it is very clear that the first thing a Chinaman needs, who expects to work effectively among his countrymen, is the training given in this second grade of schools, in order that he may understand what he reads. This is the purpose of the mission schools, and no amount of English education can prove a substitute."

## BIBLIOGRAPHY.

*Our Eastern Sisters, and their Missionary Helpers.*  
By Harriet Warner Ellis. pp. 184. London: The Religious Tract Society.

One of the most marked and happy features of this century is the extent to which Protestant women have devoted themselves, singly and in associated ways, to Christian and philanthropic labor outside of those limits to which they were aforetime, in great measure, restricted. Another happy feature of our times is the enlistment of female pens in the advocacy of such efforts, and in recording them. The literature of one department alone, that of woman's work for women in the East, is coming to have a noteworthy place in the general missionary literature of the day. To say nothing of books produced in this country, or of matter in various special periodicals, such as *Life and Light*, on both sides of the Atlantic, Mrs. Weitbrecht's "Female Missionaries in India" and "Women of India," Mrs. Mullen's "Faith and Victory," "Hindu Women" by D., Miss Whateley's "Missions to the Women of China," and now the above work, in addition to others by the same author, are both an exponent and an agency of great significance. In thirteen chapters, Mrs. Ellis gives a sketch of woman's work in India, Burmah, Batavia and Borneo, China, Persia, Syria, and Egypt.

*Mission Atlas: Exhibiting the work of Evangelical Missions in their present extent.* By Dr. R. Grundemann.\*

The large and expensive Missionary Atlas, by Dr. Grundemann (1867-71), was a noble and most valuable contribution to missionary literature. The same indefatigable author has now furnished a smaller Atlas, containing twelve maps, with numerous accessory sectional maps, but without descriptive letter-press which accompanied his larger work. The present is an entirely new production. The outlines are clearly and accurately sketched, while mission stations are not inserted in

\* *Kleiner Missions-Atlas zur Darstellung des evangelischen missionwerkes nach seinem gegenwärtigen Bestande.* Von Dr. R. Grundemann. Pastor zu Mörs bei Belg. Calw und Stuttgart. 1884.

such numbers as to crowd and confuse. It is an inexpensive work, and the circumstance that the lettering is German — not, however, in German *text* — will not materially hinder its use by those who are unacquainted with that language.

*The Middle Kingdom. A Survey of the Geography, Government, Literature, Life, Arts, and History of the Chinese Empire and its Inhabitants.* By S. Wells Williams, LL. D. Revised edition, with illustrations and a new map of the Empire. 2 vols. New York: Charles Scribner's Sons. 1883.

For thirty-five years Dr. Williams's work has been the standard authority on all matters pertaining to China. The changes which have taken place during this period, and they are many, have not impaired its value, though they have left something more to be desired. It is a singularly happy circumstance that the now venerable author of "The Middle Kingdom" should have lived long enough to give to the public a revised and enlarged edition of his invaluable work, bringing the record down to the present time, and making it incomparably the best account of an empire and a people who are more and more to attract the attention of the world. The sumptuous volumes before us will form a fitting monument to the ability, energy, and vast learning of Dr. Williams. It is delightful to see how constantly the spirit of the Christian missionary finds expression in these pages. No one can read them without a deep conviction that the great empire furnishes a hopeful field for missionary enterprise. Dr. Williams refers to the fact that when he arrived at Canton, just fifty years ago, he was officially reported, with two other Americans, as "foreign devils," and that forty-one years later he stood with the American Minister in the presence of the Emperor Tungchu, on a perfect equality with "the son of heaven." If changes corresponding to those recorded in these volumes should take place in China within the next fifty years, a vast stride will be taken towards the evangelization of the world.

It is impossible to even refer here to the many noticeable features of this revision, which is the fruit of the patient and con-

scientious labor of the author for several years past. Aside from verifying and enlarging the accounts of the geography, of the laws, customs, and social life of the Chinese, the new edition is specially enriched by the history of the opening of the empire and the advances made by commerce and by Christian missions within the past thirty-five years.

*Our Boys in India: The Wanderings of Two Young Americans in Hindustan.* By Harry W. French. Boston: Lee & Shepard.

*Our Boys in China.* By Harry W. French. Boston: Lee & Shepard.

*The Bear-Worshippers of Yezo and the Island of Karafuto; or, the Adventures of the Jewett Family and their friend Oto Nambu.* By Edward Greey. Boston: Lee & Shepard.

These three volumes, issued by the same publishing-house, relate to lands in which young people are always interested. They are profusely illustrated, Mr. Greey's book on the *Ainos*, or Bear-Worshippers of Northern Japan, abounding in cuts made from drawings by Japanese artists. There is rather more of adventure in these books than we relish, but perhaps not more than the boys of the present day expect. The

descriptions of the lands visited are vivid and, so far as we have noticed, correct. The allusions to missionary work are frequent and pleasant. We do not wonder that these books are popular. On the thread of story they convey much interesting and valuable instruction.

*Among the Alashans.* By Julia McNair Wright. Philadelphia: Presbyterian Board of Publication.

A very interesting account of the Indians of this northern region, and of the missionary work done among them by the Presbyterian Board. The book is well written and fully illustrated, and is another excellent volume for the Sunday-school library.

*A Bag of Stories.* By Anna B. Warner. New York: Robert Carter & Brothers.

This book contains a series of bright little stories told to a knot of children, introducing missionary incidents from many parts of the world. The children will like it and it will do them good.

#### BOOKS RECEIVED.

*The Boy-Lollard.* By Rev. Frederick A. Reed. Boston: Congregational Publishing Society.

*Worthington's Annual for 1884.* Profusely illustrated. New York: R. Worthington.

## Notes for the Month.

### TOPIC FOR SPECIAL PRAYER.

*Translation of the Bible.*—That those engaged therein may give themselves to the work evermore with prayer; that, with deep earnestness and reverent teachableness, they may seek to know what the mind of the Lord is in the lively oracles; that they may crave the illumination of the Holy Comforter, and desire constantly to be taught and guided by Him; that they may be kept from all mistakes,—adding naught, and taking away nothing from the words of the prophecy of that book; that their own souls may be greatly refreshed and strengthened by these sacred labors; that the results of translation or revision may be such as shall accurately supply nations with the more sure word of prophecy, a lamp for the feet, a light for the path; so that all peoples may soon hear and read, in their own tongues, the wonderful words of God, and receive that truth into the heart which shall make them wise unto salvation.

### ARRIVALS AT STATIONS.

September 15. At Constantinople, Miss Helen E. Melvin and Miss Flora A. Fensham; also, on the same day, Miss Harriet N. Childs, who has been transferred from the Central to the Western Turkey Mission.

October 2. At Samokov, Bulgaria, Miss Harriet L. Cole.

### ARRIVAL IN THE UNITED STATES.

October 23. At Boston, Dr. and Mrs. F. O. Nichols, from the West Central African Mission.

### DEPARTURE.

November 14. From New York, Miss Corinna Shattuck, who is to rejoin the Central Turkey Mission, at Marash.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. China a Field for missions. (Page 475.)
2. Rijutei, the Korean Convert. (Page 481.)
3. A Society of Armenians. (Page 484.)
4. Native Lads at Bailunda. (Page 489.)
5. A Convert at Philippopolis. (Page 490.)
6. The Revival in Japan. (Page 494.)
7. Christian Work in Northern Japan. (Page 495.)
8. The Outlook in the Madura Mission. (Pages 491-493.)
9. A Christian Hero in South Africa. (Page 498.)

## Donations Received in October.

## MAINE.

Cumberland county.	86 00
Cumberland Mills, Warren ch.	1 00—87 00
Portland, M. L. Minott,	
Kennebec county.	
Gardiner, "G. C. D."	25 00
South Gardiner, Cong. ch. and so.	7 50—32 50
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Machias, Centre-st Cong. ch.	4 00
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Merrimac county. Aux. Society.	
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Rev. James Doldt, 51 Geo. E.	
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Rockingham county.	
Brentwood, Cong. ch. and so.	5 00
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Northampton, Cong. ch. and so.	17 37—40 92
Strafford county.	
Woolborough, Rev. S. Clark,	5 00
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Claremont, Cong. ch., m. c.	5 58
	328 68

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M. Ellis, by G. A. Ramsdell, Ex'r,  
add'l,

64 95  
393 63

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Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
Barnet, A friend,	25 00
McIndoes Falls, A friend,	10 00
St. Johnsbury, North Cong. ch.	276 00—311 00
Chittenden county.	
Burlington, 3d Cong. ch.	100 00
Essex county.	
Guildhall, Cong. ch. and so.	6 00
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Derby, Cong. ch. and so.	10 20
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and so.	22 36—98 52
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Southbridge, Cong. ch. and so.	190 13
Sturbridge, 1st Cong. ch.	67 50
Ware, 1st Cong. ch., 67.60; East	
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mings, to const. ADEL BERTHA	
CUMMINGS, H. M., 100; and from	
W. Hyde, to const. ROLLIN D.	
NEWTON and EDWARD N. ANDER-	
SON, H. M., 500), to const. WIL-	
LIAM B. YALE, LAMBERT H. GIBBS,	
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RIE B. CUTLER, H. M., 1,142.47, 1,210 07—1,512 70	
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Africa,	3 30

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Springfield, 1st Cong. ch., 99.56;	
South Cong. ch., 76.17; North	
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Westfield, 1st Cong. ch.	2 00
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Middlesex county.	
Cambridge, North-ave. Sab. sch., Primary Department, for "Morning Star,"	5 00
Everett, Cong. ch. and so.	7 48
Hopkinton, Cong. ch. and so.	70 20
Lindm, A friend,	1 00
Malden, 1st Cong. ch.	86 24
Natick, Cong. ch. and so.	40 00
Newton, Eliot ch.	250 00
Newton Centre, Cong. ch. and so., 117.74; Special collection, 1,	118 74
Somerville, Prospect Hill ch., 7.85; do., m. c., 3.75,	11 60—390 26
Middlesex Union.	
Boxboro', Cong. ch. and so.	15 00
Fitchburg, Calv. Cong. ch., 175.80;	
Rollstone ch., 116.62,	292 42
North Leominster, Cong. ch. and so.	5 00
Westford, Cong. ch. and so.	17 00—329 42
Norfolk county.	
Brookline, "E. P."	1 00
Dover, sd Cong. ch.	8 05
Hyde Park, 1st Cong. ch.	42 00
Needham, Cong. ch. and so.	10 26
Randolph, 1st Cong. ch., add'l,	18 00
Wellesley, Cong. ch. and so.	161 60
Wrentham, 1st Cong. ch., 22; do., m. c., 22.06,	44 06—274 97
Old Colony Auxiliary.	
Fairhaven, Sarah Pope,	10 00
Plymouth county.	
Abington, 1st Cong. ch.	30 21
—, A friend, to const. Rev. GEORGE BENEDICT and Rev. HAMPHRIS B. JONES, H. M.	100 00—130 21
Suffolk county.	
Boston, Immanuel ch., 100; Eliot ch., 40; do., m. c., 6.68; Highland ch., 6.62; "Norfolk," 700; A friend, 10; "A. T.," 5,	868 30
Chelsea, Central ch.	100 60—968 90
Worcester county, North.	
Athol, Evan, ch.	51 14
Hubbardston, Cong. ch. and so.	58 61
Templeton, Trin. Cong. ch., 25.55;	
Rev. T. O. Rice, 20,	35 55
Winchendon, 1st Cong. ch., 51.60;	
do., m. c., 20.50,	72 10—217 40
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch.	19 26
West Berlin, "F. R."	5 00
Worcester, Central ch., 317.82;	
Union ch. and so., to const. GEORGE L. NEWTON, H. M., 113; Salem-st ch., 90; Plymouth Cong. ch., 80.20;	
Summer-st ch., 4.25; A friend, 25,	632 27—656 53

Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Whitinsville, Cong. ch. and so.	25 00
—, A friend,	269 00
	6,817 00

Legacies. — Foxboro', Daniels Carpenter, by W. H. Alden, and C. W. Hodges, Ex'rs,	5,000 00
Springfield, Levi Graves, one third of net income of Mission Farm in Hatfield, by D. W. Wells, Trustee,	95 00—5,095 00
	11,912 00

## RHODE ISLAND.

Pawtucket, Cong. ch. and so.	150 00
Peacedale, Cong. ch. and so.	4 13
Providence, Pilgrim ch., 23; Chinese Sab. sch., of Benef. ch., for Hong Kong Mission, 15; R. Hazard, 500,	140 00—694 13

## CONNECTICUT.

Fairfield county.	
Georgetown, Cong. ch. and so.	13 50
Hartford county. E. W. Parsons, Tr.	
Berlin, sd Cong. ch.	26 62
Bloomfield, Cong. ch. and so.	17 34
East Windsor, Samantha Wells, to const. Rev. HOWARD BILLMAN, H. M.	50 00
Glastenbury, 1st Cong. ch.	225 00
Hartford, Pearl-st. Cong. ch. (of wh. from Geo. E. Sanborn, to const. Mrs. CARRIE S. PACKARD, H. M., 100),	277 31
Kensington, Cong. ch. and so.	17 77
New Britain, South Cong. ch., Banyan Seeds for "Morning Star,"	25 00
Rocky Hill, Cong. ch. and so.	57 72
West Hartford, Lucy J. Ellsworth,	5 00—701 76
Litchfield co. G. C. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	36 42
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	50 00
East Hampton, Cong. ch. and so.	36 27
Higganum, Cong. ch. and so.	20 00
Middlefield, Cong. ch. and so.	45 00
Middle Haddam, sd Cong. ch., m. c.	11 64
Old Saybrook, Cong. ch. and so.	23 90—186 81
New Haven co. F. T. Jarman, Ag't	
Birmingham, Cong. ch. and so., 56.02; J. Tomlinson, 20,	76 02
Meriden, 1st Cong. ch., estate of Amelia D. Catlin,	100 00
Mt. Carmel, Cong. ch. and so.	38 19
Naugatuck, Cong. ch. and so.	200 00
New Haven, Ch. of the Redeemer, 220; Centre ch., m. c., 6.62; North ch., m. c., 4.50; "M.," a thank-offering, for China, 5,	306 12
North Haven, Ladies' Benev. So. of Cong. ch., to const. Mrs. PAYSON B. ORCUTT, H. M.	112 00
West Haven, Cong. ch. and so.	47 35
Whitneyville, Cong. ch. and so.	66 00—945 68
New London co. L. A. Hyde and L. C. Learned, Tr's.	
East Lyme, Cong. ch. and so.	18 00
Lebanon, A friend,	25 00
Lisbon, Cong. ch. and so.	5 00
New London, "Oct. 14,"	25 00
Norwich, sd Cong. ch., 378.52; 1st Cong. ch. (of wh. from Lewis A. Hyde, bal. to const. GEORGE FULLER HYDE, H. M., 50), 150,	528 52
Stonington, 1st Cong. ch.	14 00—615 52
Windham county.	
Eastford, Cong. ch. and so.	20 60
South Killingly, Cong. ch. and so.	11 00—31 60
	2,531 29
Legacies. — Ellington, Asa Coy, by George W. Kimball, Adm'r,	3 45
Killingworth, Mrs. A. V. Everts, by Mrs. R. S. Buell, Ex'x,	50 00—53 45
	2,584 74



## NEW YORK.

Baiting Hollow, Cong. ch. and so.	10 00
Brooklyn, Mrs. E. P. Thwing,	20 00
Buffalo, 1st Cong. ch., "R. W. B.," to const. W. M. Knecht, H. M.	100 00
Crown Point, ad Cong. ch.	10 00
Gasport, Cong. ch. and so.	10 00
Howard, Rev. Alvin Cooper,	10 00
Jamnia, J. E. Phelps,	4 00
Little Valley, Cong. ch. and so.	5 00
Middletown, 1st Cong. ch.	30 00
Moravia, Cong. ch. and so.	12 00
New York, S. T. Gordon, 250; "L. A. B.," 10.00; "W. S. D.," 10;	
Wm. C. Hunter, 10,	280 90
Pompey, Mrs. Lucy Child,	10 00
Westmoreland, 1st Cong. ch.	17 20
Woodhaven, Cong. ch., 10; Cong. Sab. sch., for "Morning Star," 3.20;	
Ger. Evan. "Ch. of Emanuel" Sab. sch., for "Morning Star," 3.26,	16 53—530 62

## PENNSYLVANIA.

Ackley Station, Geo. Lewis,	6 00
Philadelphia, Mrs. Franklin Hall,	75 00
Sugar Grove, Mrs. Robert Weld,	4 00—85 00

## NEW JERSEY.

Lodi, Cong. ch.	3 24
Montclair, 1st Cong. ch.	386 60
Newark, 1st Cong. Sab. sch., Infant class, for "Morning Star,"	31
Orange Valley, Cong. ch.	212 34
Parippany, A friend,	5 00—607 49

## TENNESSEE.

Legacies.—Farmington, Rev. Thomas J. Hall, by John Ramsey,	20 00
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## OHIO.

Chester, George Green,	2 50
Cleveland, Plymouth ch., 120; 1st Cong. Sab. sch., for "Morning Star," 25,	145 00
Conneaut, Cong. ch., 2.50; H. E. Pond, 5,	7 50
Kelloggsville, Cong. ch. and so.	20 00
Mansfield, 1st Cong. ch., 147.35; do., Young People's Miss. Circle, 67.70; do., Ladies' Ben. Soc., 27.52; do., Children's Hour, 25; (with the above, EDWIN B. KING, ROSE LEITER, and Rev. W. F. McMILLAN are constituted H. M.),	263 57
Marietta, 1st Cong. ch.	100 00
Oberlin, ad Cong. ch., 35.60; North Central Conference, for Zulu Mission, 5,	40 60
Painesville, 1st Cong. Sab. sch., for "Morning Star,"	25 00
Parisville, Welsh Cong. ch.	17 25
Poland, H. J. Clark,	5 00
Rootstown, Cong. ch.	24 00
Strongsville, 1st Cong. ch.	10 00
Tallmadge, Cong. ch.	73 45—733 87

Legacies.—Akron, Rev. Caleb Pitkin, by E. W. Stuart, Adm'r,	61 50
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## ILLINOIS.

Chicago, N. E. Cong. ch., 120.37; Friends in do., a thank-offering (of wh. for work in Austria, 250), 500; Bethany Cong. ch., 8.07; 1st Cong. ch., 147.88; Union Park Cong. ch., m. c., 11.18,	787 50
Creston, Cong. ch.	15 00
Dundee, Cong. ch.	9 42
Elmwood, Cong. ch., 26; A friend, 100,	126 00
Kewanee, Cong. ch.	7 00
Moline, 1st Cong. ch.	107 50
Payson, Cong. ch., 36.20; J. K. Scarborough, 200,	236 20

Prospect Park, Cong. ch.	10 62
Rochelle, C. F. Holcomb,	10 00
Roseville, Mr. and Mrs. L. C. Axtell, for missions in Africa,	309 45
Thomasboro', H. M. Seymour,	2 00—1,620 69

## MISSOURI.

Kansas City, Clyde Cong. ch.	7 75
Kirksville, J. S. Blackman,	10 00
Sedalia, Cong. ch.	13 80
St. Louis, N. H. Suren,	5 00—36 55

## MICHIGAN.

Bridgman, Cong. ch.	6 00
Detroit, Rev. Jeremiah Porter, bal. to const. EDWARDS W. PORTER, H. M.	50 00
East Saginaw, 1st Cong. ch.	71 71
Galesburg, 1st Cong. ch.	11 00
Grandville, Cong. ch.	3 00
Greenville, NATHANIEL SLAGHT, to const. himself and Rev. JAMES LAWRENCE PATTON, H. M.	500 00
Memphis, Cong. ch.	5 00
North Leoni, Cong. ch.	5 10
Northport, 1st Cong. ch.	19 46
Olivet, Cong. ch.	5 09
Royal Oak, Cong. ch.	7 00
Ypsilanti, Cong. ch.	3 00—686 96

## WISCONSIN.

Menomonie, Cong. ch.	22 50
New Richmond, 1st Cong. ch.	20 00
Racine, Mrs. Jane Perry,	6 00
Watkins, C. T. Wickes,	5 00—53 50

## IOWA.

Britt, Cong. ch.	4 35
Chester Centre, Cong. ch.	16 50
Denmark, Cong. ch.	20 00
Farragut, Cong. ch.	20 16
Grandview, Ger. Cong. ch., 20.50; Ger. Cong. Sab. sch., for "Morning Star," 5,	25 50
Keokuk, A friend,	5 00
Mequoketa, Cong. ch.	17 68
Pierson, A. J. Brower,	5 00
Rockwell, Mrs. Jas. Alderson,	5 00—119 19

## MINNESOTA.

Cottage Grove, 1st Cong. ch.	16 00
Elk River, Cong. Sab. sch., for "Morning Star,"	3 90
Minneapolis, Plymouth ch., 37.95; 1st Cong. ch., 11.86; 2d Cong. ch., 10,	59 81
St. Paul, Plymouth Cong. ch.	54 94
Waterville, Cong. ch.	8 00—142 65

Legacies.—Zumbrota, Rev. J. G. D. Stearns, by O. H. Hall, Adm'r, less exchange, 4.40,	2,204 65
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## KANSAS.

Highland, Cong. ch.	5 00
Wabaunsee, 1st Ch. of Christ,	25 20—30 20

## NEBRASKA.

Columbus, Cong. ch.	5 00
Freemont, Cong. ch.	29 00
Freewater, Cong. ch.	3 00
Lincoln, "K. and C.,"	10 00
Sutton, Cong. ch.	3 00
Ulysses, 1st Cong. ch.	12 61
Weeping Water, Cong. ch.	23 50—86 12

## CALIFORNIA.

San Francisco, Mrs. M. Skey,	5 00
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## OREGON.

The Dalles, A friend of missions, and family,	10 00
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## COLORADO.

Colorado Springs, Cong. ch.	56 49
Manitou, Rev. W. F. Bickford,	5 00—61 49

## CANADA.

Province of Ontario.	
Valetta, Rev. John Logie,	10 00
Province of Quebec.	
Montreal, American Pres. ch.	500 00—510 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Kobe, DeWitt C. Jencks,	175 00
Zulu Mission, Amahlongwa, m. c., coll.,	3 44—178 44

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	11,971 91
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## MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, 1st Cong. Sab. sch., 9; Cumberland, Cong. Sab. sch., for school in Turkey, under Rev. H. Marden, 30; Portland, 2d Parish Sab. sch., a Chinese class, towards support of Chun Jung, China, 10, New HAMPSHIRE.—Keene, 2d Cong. Sab. sch.,	49 00
VERMONT.—Cong. Sab. sch., Miss Hovey's class,	50 00
MASSACHUSETTS.—Falmouth, "Chinking Stone," for Samokov mission schools, 2; Haverhill, West Cong. Sab. sch., 5; Needham, Cong. Sab. sch., 3.57; Westfield, 2d Cong. Sab. sch., for boys' school, Cesarea, 60.40,	3 13
	70 97

CONNECTICUT.—Fairfield, 1st Cong. Sab. sch., for Kioto Training School,	17 96
NEW YORK.—Angola, Cong. Sab. sch. Miss'y Concert, 4; Cambria Centre, Cong. Sab. sch., 5; Holley, H. C. Hazen, for support of a boy in boarding-school at Battalagundu, 25; Ithaca, 1st Cong. Sab. sch., for support of "Nathaniel," 40,	74 00
PENNSYLVANIA.—Nanticoke, Cong. ch., for Pasumalai Sem'y,	16 35
NEW JERSEY.—Lodi, Cong. Sab. sch.	10 00
OHIO.—Cuyahoga Falls, "Happy Workers" of Cong. ch., for Madura, 25.48; North Olmsted, 2d Cong. Sab. sch., for Shanse, 13; Tallmadge, Cong. Sab. sch., 25.45,	61 93
ILLINOIS.—Amboy, Cong. Sab. sch., 4.70; Polo, Independent Pres. Sab. sch., for work of Rev. C. F. Gates, 21.46,	26 16
MICHIGAN.—Detroit, 1st Cong. Sab. sch., for a native preacher at Marash, Turkey,	40 00
IOWA.—Keokuk, A friend, for Pasumalai Sem'y, 5; Nevinville, Cong. Sab. sch., 70c; Orient, Cong. Sab. sch., 2,	7 70
CALIFORNIA.—Eureka, 1st Cong. Sab. sch., 10; Kelseyville, George Ford, for support of a boy in India, 30,	40 00
	468 00

Donations received in October,	29,287 14
Legacies " " "	7,499 55
	36,786 69

Total from September 1 to October 31, 1883: Donations, \$80,742.36; Legacies, \$13,649.98=\$94,392.34.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—  
"THE MORNING STAR."

## VERMONT.

Newbury, Mrs. Atkinson's Sab. sch. class,	2 00
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## MASSACHUSETTS.

Boston, Shawmut Branch Sab. sch., 25; Friends, per Capt. Bray, 2.50,	27 50
Cambridge, North-ave Sab. sch., Primary Dep't,	5 00
Framingham, Plymouth Ch. and so.	10 00
Worcester, Salem-st. Mission Workers,	5 00—53 50

## CONNECTICUT.

New Britain, South Cong. ch., Banyan Seeds,	25 00
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## NEW YORK.

Ashville, Cong. Sab. sch.	3 66
Astoria, Pres. Sab. sch.	4 50
Brooklyn, Lee-ave. Sab. sch.	11 53
Cambria, Cong. Sab. sch.	13 60
Eaton, Cong. Sab. sch.	5 50
Elmira, Park ch.	50 00
Homer, Cong. Sab. sch.	10 00
New York, H. C. Alcott,	50
North Walton, Cong. Sab. sch.	5 00
Norwich, Cong. Sab. sch.	20 00
Oscola, Cong. Sab. sch.	2 00
Oswego, Cong. Sab. sch.	2 92
Smyrna, 1st Cong. Sab. sch. Miss. Soc.	10 00
Wadham's Mills, Cong. Sab. sch.	4 31
Woodhaven, Cong. Sab. sch., 3.26; Ger. Evan. "Ch. of Emanuel" Sab. sch., 3.26,	6 52—150 04

## PENNSYLVANIA.

Fast Smithfield, Cong. Sab. sch.	5 00
Sharon, Cong. Sab. sch.	14 00—19 00

## NEW JERSEY.

Bound Brook, Cong. Sab. sch.	15 00
Chester, 1st Cong. Sab. sch., and Young People's Society,	15 00
Newark, 1st Cong. Sab. sch., Infant Class,	31
Upper Montclair, Cong. Sab. sch.	10 00—40 31

## OHIO.

Brooklyn, Cong. Sab. sch.	15 83
Brooklyn Village, Friends,	1 10
Cincinnati, Vine-st. ch.	300 00
Cleveland, 1st Cong. ch., Young People's Miss. Soc. 50; 1st Cong. Sab. sch., 25,	75 00
Oberlin, Students,	8 00
Paineville, 1st Cong. Sab. sch.	25 00
Saybrook, Cong. Sab. sch., 5; Sab. sch. Mission Band, 5,	10 00
—, A friend,	50 00—484 98

## MICHIGAN.

Bay City, 1st Cong. Sab. sch., and Girl's Mission Band,	10 00
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## IOWA.

Grandview, Ger. Sab. sch.	5 00
Harlan, Cong. Sab. sch.	8 23—13 23

## MINNESOTA.

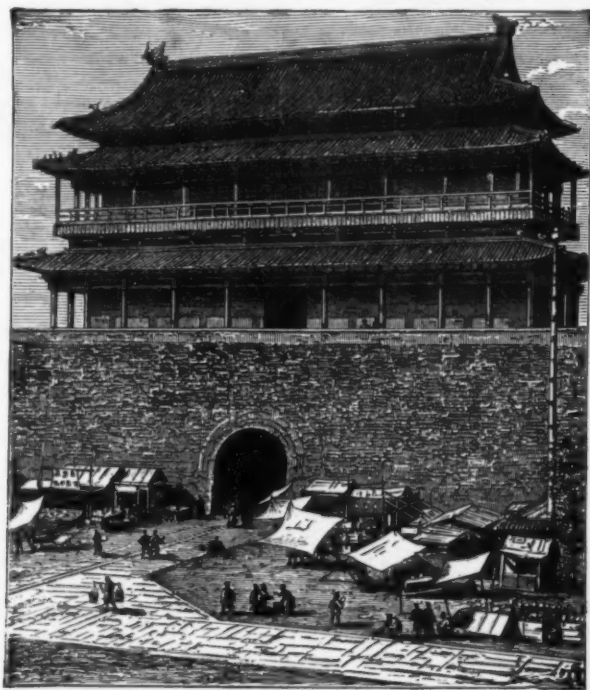
Elk River, Cong. Sab. sch.	3 90
Lakeland, Pres. Sab. sch.	5 50—6 40
	803 40

# FOR YOUNG PEOPLE.

## CHINESE CHILDREN.

BY MRS. EMMA D. SMITH, OF PANG-CHUANG, SHANTUNG, NORTH CHINA.

Do you ever wonder what a Chinese day-school is like? Supposing we skip over to the west end of this village, and take a peep at the boys' school. The village lends us its schoolhouse, and we missionaries furnish a good Christian teacher, and they study Christian books for part of the time.



THE AN-TING GATE, PEKING.

As we go up the front steps, what is all this fearful racket? Do you feel a little delicate about going in lest you should intrude on a quarrel of some sort? O, but you needn't! The little boys in our school are not tearing each others' hair, nor scratching each others' eyes out, nor knocking each other down;

not a bit of it! They are just doing what every good little scholar in China is expected to do; that is, every mother's son of them is studying his lesson over out loud. By out loud I mean in a perfect roar.

As they do this nearly all day long, a good many of them quite ruin their voices. When you hear them trying to sing together it reminds you of that other little frog-class which sings every evening out on the village moat, the last thing before popping in for the night. You think little scholars who have to work like that must be sorry when they hear the nine-o'clock bell and glad when it creeps around to four in the afternoon? But there you've made another big mistake. O, lively American chicks, who wriggle and squirm in Sunday-school and day-school, and hate being caged up anywhere as badly as the wild birds do, what *would* you say if you had to go to school with the first streak of daylight, and if school kept till dark! If the Chinese scholars ease up life somewhat by not studying hard all the time, who can blame them?

But if you think our little long-queued friends don't know much, we will set them to reciting, and I suspect you'll be amazed to hear even the wee ones reel off chapter after chapter and book after book. One Peking scholar recited the whole of the New Testament at a single examination! The Chinese have fine memories, and are always cultivating them and proud of them. But the scholars are often brought up not to care a fig what it all means, so their little brains are only well-stored lumber-rooms.

It is very hard work to get "Why?" and "How?" into a Chinese school. The boys don't know *why* a thing is so, or *how* it is so, and they don't care and, what is worse, the native teacher don't want them to care. Why should he? His life is hard enough, at best, and the "How?" and "Why?" laddies are a deal more trouble to live with, and take care of, as every American mamma will bear cheerful and ready testimony. It has occurred to the writer that to secure the ideal boy it would only be necessary to take a little Interrogation Point (of course, you know I mean an American boy), and then a little Chinese boy, just as big and just as old, and roll them all up in a ball, when presto! out would come the loveliest little fellow that ever wore a cap, asking just questions enough and never one too many!

At the other end of the village where we live are the little girl scholars—bless their dear little pinched-up, aching toes and their long shining braids and bright eyes! You could love them without half trying. A little maiden, not a thousand miles from here, had them all at her birthday party a while ago. They played "Drop the handkerchief," just as you do, only they use their belts and call it "Drop the girdle." They also played "Blind man's buff," after your fashion, finding it rather hard to catch their little American hostess, with her free dancing feet. Then we all sat down on the floor and played a game of jack-stones. Think of their knowing *that* too. Isn't it droll? Their game is a little different from yours. They call it "Bah Bah." Fancy the clever little witches putting "Sally over the log," "Sally over the fence," "beans in the pot," "horses in the stable," "riding the elephant," "setting the table," and coming out triumphant on the "double fives," having beaten us soundly.

And the children's names! Fancy calling children "Little Dog," "Little Basket," "Little Fatty," "Little Black One," "Little Idiot," "Little Slave Girl"!



CHINESE PROCESSION.

You know about the old lady who exhausted herself to think of a name for a little boy she had on her hands, and who finally gave it up and "just called him Jim Polk and let him run." The father and mother of one little boy here just called him "Doughnut," and let him run. He wanted very much to come to school, but it would n't be Chinese for him to tease his papa and mamma (just hear what a sigh your mamma gave when she read that sentence!), so he sent a grown-up friend to plead his cause with his parents, and he was allowed to come. Dear little fellow! Though the bright eyes of the other boys can't see it, a dark, threatening cloud hangs over his head, and we look at him with



CHINESE CANAL AND BRIDGE

a wistful yearning, for our missionary doctor says he has a fatal disease and will have only a short time for earthly teaching. Dear children with sweet Christian mammas, will you pray for poor little Doughnut? Though his grandmother is a Christian, his mamma does n't love Jesus at all, and how can she comfort his little heart, going down into the deep valley! Pray that the dear Shepherd may lead him along so gently that, before he shall have found out that the road is hard and steep, he will find himself inside the heavenly fold in the Shepherd's own blessed arms. One thing more. Ask God to take all these bonny boys and girls of ours and make them, by and by, into teachers, preachers, and Bible-women, who shall do noble work for Him.



